



China Reconstructs

VOL. XVII NO. 10

OCTOBER 1968



QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG

Make the past serve the present and
foreign things serve China.

Let a hundred flowers blossom; weed
through the old to bring forth the new.

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Published monthly in English, French, Spanish, Arabic and Russian by the China Welfare Institute (Saong Ching Ling, Chairman)

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- Front: "Chairman Mao Goes to Anyuan" (oil painting) — In the autumn of 1921, our great teacher Chairman Mao went to Anyuan to light the flames of revolution there.
- Inside front: Members of the Worker-Peasant Mao Tse-tung's Thought Propaganda Team which went into Peking's Tsinghua University to publicize his latest instructions in the proletarian cultural revolution gather enthusiastically around a personal gift of mangoes sent them by our great leader Chairman Mao on August 5. The mangoes, a precious gift he had received from foreign friends, were a symbol of his great concern, education and encouragement for the workers, peasants and soldiers of China in their determination to carry the revolution through to the end.
- Back: Workers of the Peking Foreign Languages Printing Press performed songs and dances composed by themselves after they heard the happy news that they had been given the glorious task of printing the oil painting "Chairman Mao Goes to Anyuan".
- Inside back: Striving for a high yield of cotton, Chiliying commune members spray insecticide to prevent and eliminate aphid pests.

SUPPLEMENT:

- Piano Music 'The Red Lantern' with Peking Opera Singing

PAINTING PICTURES OF CHAIRMAN



Workers of Shanghai's Hsinhua Fountain Pen Factory welcome the painting with a jubilant "Long live Chairman Mao!"

CHAIRMAN MAO received the Red Guards on many occasions during this great and unprecedented proletarian cultural revolution. Each time I saw Chairman Mao's stalwart figure and kindly face, waving his hand to us, my heart was thrilled and excited. I shouted at the top of my voice, "Long live

LIU CHUN-HUA, a Red Guard of 24, studies at the Central Academy of Industrial Arts. He did the painting of "Chairman Mao Goes to Anyuan", which was collectively designed and planned by a group of students of Peking's universities and institutes.

Chairman Mao! Long, long life to Chairman Mao!" In these moments I longed to use my paints and brush to portray our great leader, the red sun in our hearts, for the masses of revolutionary people!

For a long period before the cultural revolution, art, like all culture in our country, was controlled by China's Khrushchov and his accomplices. A sinister dictatorship of the counter-revolutionary revisionist line ruled. Opposing Chairman Mao's revolutionary line on

literature and art, these traitors used every means to suppress any revolutionary artist who wanted to create works to serve the workers, peasants and soldiers. They viciously prevented "nobodies" like me from portraying the glorious image of Chairman Mao.

But no one can halt the advance of history. With a tremendous roar, the flames of the cultural revolution consumed the scheme of China's Khrushchov to usurp the Party and the state. It aroused

MAO IS OUR GREATEST HAPPINESS

LIU CHUN-HUA



Peking students who worked at the exhibition, "Mao Tse-tung's Thought Illuminates the Anyuan Workers' Movement", warmly hail the new oil painting.

millions of workers and peasants. In the process, the counter-revolutionary line in literature and art was smashed.

Responding to Chairman Mao's call to rebel against the reactionaries, my comrades and I, armed with brush and pen, left our schools and went out into the streets to propagate Mao Tse-tung's thought and his proletarian revolutionary line. We painted portraits of Chairman Mao and posters bearing his image on billboards in the streets. In order to propagandize

each step of Chairman Mao's strategic plan in the cultural revolution, we often painted around the clock. Sometimes, too exhausted to go on, we just stretched out on the ground to snatch a bit of sleep. Each time we finished a poster of Chairman Mao, workers, peasants, soldiers, young Red Guards and others passing by would gather and stand for a long time looking at it. The smiling and eager faces of everyone from white-haired old men to lively schoolchildren showed us the deep

love and veneration the masses have for our great leader. This urgent desire of the masses to see Chairman Mao's picture increased my creative urge and sense of responsibility. It reminded me of Chairman Mao's teaching: "Our culture is a people's culture. Our cultural workers must serve the people with great enthusiasm and devotion, and they must link themselves with the masses, not divorce themselves from the masses." I was resolved to take up my brushes



The author (centre) with workers who helped make reproductions of the revolutionary oil painting "Chairman Mao Goes to Anyuan".

and make more and better pictures of Chairman Mao.

MY FAMILY for generations were poor peasants toiling on the land of the rich. My father settled in Heilungkiang after he had fled from a famine in Liaoning. Often he would say to me, "Because of Chairman Mao, we have new China and live the good life we have today. Because of Chairman Mao, you, the son of a poor peasant, can go to college and learn painting." Every one of our family has a deep love for Chair-

man Mao. Never once have I become tired of looking at Chairman Mao's pictures. On the contrary, the more I look, the more I feel that he is close to me. Since childhood I have liked to draw pictures of him. I collected many photographs of him, looked at these every day and learned how to do a good picture of him. The more I paint, the more I feel Chairman Mao is dear to me. Even so, using all the paints and brushes in the world I could hardly express my deep love and veneration for our great leader

Last July, a number of students from Peking universities and institutes helped prepare an exhibition called "Mao Tse-tung's Thought Illuminates the Anyuan Workers' Movement", jointly sponsored by proletarian revolutionaries of Peking, Anyuan and other parts of Kiangsi. My assignment was to do an oil painting showing Chairman Mao on his way to the Anyuan Coal Mines in the autumn of 1921. I am a student of arts and crafts and had never been taught oil painting, so there was a great deal of difficulty. I was both excited and a little frightened by the task.

However, the memory of the people in the streets showing so clearly their love for Chairman Mao revived my courage and gave me strength. I told myself: with a red heart devoted to Chairman Mao, what difficulties are there that I cannot overcome? As long as I listen to Chairman Mao's instructions, learn from the masses with an open mind, be a faithful spokesman of the people, love what they love and paint what they want, what assignment is there that I cannot fulfil?

Chairman Mao says that art and literature workers should "go

P.L.A. commanders and fighters salute the mass printing of the painting.



Chia Chih-pu (centre), chairman of the Revolutionary Committee of the Anyuan Coal Mines, and workers Su Yuan-lung (right) and Chia Teh-ping appreciate the painting.



among the masses" and "into the heat of struggle". Therefore, we decided to visit the Anyuan Coal Mines where Chairman Mao personally lighted the flames of revolution. First we studied his writings and historical material on the Anyuan workers' movement. At Anyuan we held fact-finding forums at which we learned more about the workers' struggles from the old workers. Vividly and ardently, they recalled Chairman Mao's fighting life at Anyuan.

The facts are these: Chairman Mao visited Anyuan on several occasions between 1921 and 1930 to lead the heroic workers in revolutionary struggles. He left a deep impression on the people there. It was Chairman Mao who lit the spark of revolution in Anyuan, educated the workers in Marxism-Leninism and founded the Party and Youth League organizations there. It was he who made the wise decision to launch a big strike in Anyuan and called on the workers to struggle resolutely. It was Chairman Mao who, while in Anyuan, planned the famous Autumn Harvest Uprising, built the first workers' and peasants' army and led it to the Chingkang Mountains, thus opening up the road for the

encirclement of the cities from the countryside and for the seizure of political power by armed force. The great revolutionary practice of Chairman Mao in Anyuan is an epic of heroism and grandeur. (See story on p. 36)

For a long period, China's Khrushchov arrogantly distorted history by claiming that he, and not Chairman Mao, had led the Anyuan workers' struggle. He made arrangements with a group of class enemies to produce expensive paintings and films and fabricate stories which portrayed himself, a scab and clown, as "the hero who led the Anyuan workers in struggle". These intolerable crimes aroused our intense hatred. We, the Red Guards of Chairman Mao, vowed to do our part to correct this distortion of history.

Chairman Mao teaches us that our purpose is "to ensure that literature and art fit well into the whole revolutionary machine as a component part, that they operate as powerful weapons for uniting and educating the people and for attacking and destroying the enemy, and that they help the people fight the enemy with one heart and one mind." With the greatest love for Chairman Mao and burn-

ing hatred for China's Khrushchov, we started on this oil painting. We felt that we were not just wielding our brushes but were fighting in defence of Chairman Mao and his revolutionary line, exposing China's Khrushchov and dealing him ruthless blows.

AS THE most essential thing in creating the painting was to present the glorious image and great thinking of Chairman Mao in his youth, every detail should contribute to this. We had an extensive collection of articles and poems written by Chairman Mao in his youth, reminiscences of his revolutionary activities and historical data about Anyuan. We studied and discussed these materials.

We placed Chairman Mao in the forefront of the painting, tranquil, far-sighted and advancing towards us like a rising sun bringing hope to the people. We strove to give every line of his figure significance. His head held high and slightly turned conveys his revolutionary spirit, dauntless before danger and violence, courageous in struggle and daring to win. His clenched fist depicts his revolutionary will, fearless of sacrifice, determined to surmount every difficulty to free China and mankind, con-

Commune members near Peking delighted with a reproduction.



Happy students of Chapei Middle School in Shanghai applaud the painting.



fidant in victory. The old umbrella under his arm reveals his style of hard work and plain living, travelling in all weather over great distances, across mountains and rivers, for the revolutionary cause. Striding firmly over rugged terrain, Chairman Mao is seen blazing the trail for us, breaking past obstacles in the way of our advance and leading us forward in victory. The rising autumn wind, blowing his long hair and billowing his plain long gown, is the harbinger of the approaching revolutionary storm. A background of swift-moving clouds indicates that Chairman Mao is arriving in Anyuan at a moment of sharp class struggle, contrasting even more sharply with his calm and firm confidence.

We felt that the portrayal of Chairman Mao's facial expression was the most essential thing and also the most difficult. In fact, the success or failure of the whole painting depended on it. After repeated study and many visits with the workers, we became convinced that we should strive for an expression of Chairman Mao's broad proletarian outlook, his youthful vigour, his complete dedication to the affairs of the country. We should bring out his revolutionary heroism and revolutionary optimism so well expressed in his own words: **"What boundless happiness to struggle against heaven, against earth and against men!"** In short, we should get across to the onlookers the wisdom, preeminence and magnificent spirit of the great leader.

We collected and studied the few available photographs taken of Chairman Mao in his youth and made repeated studies and sketches from them, doing our best to capture his physical appearance and spirit in that period. We also collected and studied photographs taken at later periods. In this way the heroic spirit of Chairman Mao in his youth grew clearer and clearer to us and we could almost see him standing majestically in front of us.

In our mind, we seemed to be living in Anyuan during the 1920s, seeing with our own eyes the miserable plight of the miners, the

wrath in the hearts of the suffering masses, hearing their cries for the early arrival of the great liberator. We seemed to see them looking eagerly towards the east, waiting for the sunrise.

We were very excited at the scene of Chairman Mao's arrival in Anyuan and felt we must put all this great historical event on canvas. I was to do the actual painting and I regarded it an honour and happiness to be able to undertake such a job. I wanted to reflect the finest impressions that the revolutionary people have of Chairman Mao.

I painted day and night. In the grip of creation, I often forgot to eat. I sought opinions from old workers and my comrades. Anyuan workers who took part in the struggles of early days volunteered to be our advisors. The many workers, peasants and soldiers who gave us their valuable opinions were really expressing their loyalty to Chairman Mao. Again and again I made changes in the painting, but it was collective wisdom and effort that decided the final composition and colour. Our painting was more than a fruit of collective wisdom, it was a crystallization of the love of millions for Chairman Mao.

OIL PAINTING is a foreign art form which in China has long been monopolized by a handful of bourgeois elements and kept from being used to serve the workers, peasants and soldiers. Being Red Guards of Chairman Mao, we could not let this situation go unchallenged.

Chairman Mao teaches us, **"Make the past serve the present and foreign things serve China."** Comrade Chiang Ching encouraged us to dare to make innovations, not to be afraid of failure. Guided by Mao Tse-tung's thought on literature and art, we boldly broke away from foreign conventions in oil painting in an effort to create a **"fresh, lively Chinese style and spirit which the common people of China love"**. Starting from the theme of the picture and the wishes of the people, we tried to blend the rich power of expression

of oil painting with the detailed delineation of Chinese traditional-style painting. The so-called "professionals" and "experts" scorned our endeavours. "You are not skilled enough," they said. "You haven't got the right colouring", or "This is like a calendar picture, not art". But the revolutionary masses gave us their warm approval which redoubled our courage and confidence, and we strove to create new proletarian art and unite the revolutionary political content with the highest possible perfection of artistic form.

"All our literature and art are for the masses of the people, and in the first place for the workers, peasants and soldiers; they are created for the workers, peasants and soldiers and are for their use," Chairman Mao teaches. We are new fighters on Chairman Mao's art front. We are determined to work for the workers, peasants and soldiers. Therefore we must start from the demands and likings of the masses of the people and not take on the standards of the bourgeois "authorities" as the basis of our creation. We are determined to follow Chairman Mao's revolutionary line on literature and art.

"Chairman Mao Goes to Anyuan" has been seen by people throughout China, amidst songs of the all-round victory of the great proletarian cultural revolution. Credit for the painting's success must go to Chairman Mao's thinking and his revolutionary practice which have educated and inspired us, to Comrade Chiang Ching who has shown great care and warm support, and to the workers, peasants and soldiers who have given us patient help.

We are determined to look upon Comrade Chiang Ching as a glorious example, hold high the great red banner of Mao Tse-tung's thought, do our best in studying Chairman Mao's works and go among the workers, peasants and soldiers and into the storm of class struggle to remould ourselves thoroughly. We will fight indefatigably for the carrying out and defending of Chairman Mao's revolutionary line in literature and art.



Part of a mass meeting held on August 6 by 100,000 people of the Hsinhsiang area and the Chilying People's Commune to celebrate the tenth anniversary of Chairman Mao's inspection tour of the commune.

The People's Commune Is Fine!

TIEN HSIU-CHING

AS THE DAYS of last summer went by, we members of the Chilying People's Commune watched the growing results of our work with great joy and excitement. When our 45,000 *mu* of wheat was all cut, our storage barns were bursting with the greatest harvest we had ever had, both total and per *mu*. We looked to our 31,000 *mu* of cotton, strong and robust in the sun, covered with fine white bolls, all growing in straight neat rows. It

TIEN HSIU-CHING is chairman of the Revolutionary Committee of Chilying People's Commune in the Hsinhsiang area of Honan province.

would also be a good harvest. And to add to our great joy and pride in our commune came another even happier event, very important to us — the tenth anniversary of the day Chairman Mao came to our commune on a tour of inspection.

The Red Sun Comes to Chilying

Ten years ago, on August 6 in the afternoon, our great leader Chairman Mao came to Chilying. We poor and lower-middle peasants (those who had been most oppressed in the old society and who therefore are the most reliable and resolute in making revolution) had

just been through a socialist education movement. Our political awareness was high. The principle of Chairman Mao's General Line — going all out, aiming high and getting greater, quicker, better and more economical results in building socialism — had brought about a Big Leap Forward. The needs of the development of production obviously required larger production units. All over China the peasants had begun to merge their smaller cooperatives and, in order to have unified leadership to make a better job of socialist revolution and construction, they were demanding

that political power at the basic level be combined with economic organization. Thus, the people's communes came into being.

One of the first to be set up in the country, our commune was a merger of 56 fully-socialist agricultural producers' cooperatives. We had 43 production brigades, 47,000 members and 91,000 *mu* of land.

Chairman Mao came on the third day after the birth of our commune. In good health and spirits, he walked vigorously through the village to see the commune's small processing plants, and then out to our experimental plots where the cotton grew chest-high. All along the way he greeted us poor and lower-middle peasants warmly, asking questions big and small with the deepest concern. He spoke warmly of this newborn thing in China, the people's commune. **"'People's commune' is a good name,"** he said. **"It has a great future. If all the communes are like this one, it will be fine!"**

Chairman Mao's words greatly encouraged and stimulated us, our revolutionary determination grew. To commemorate his visit, we built a small one-room hall next to the experimental plot he had inspected and we named the plot "Red Banner Square" to symbolize the red banner—the people's commune. We resolved to follow Chairman Mao's teachings closely, rely on our own collective strength, aim high and go all out to create a new socialist countryside, prosperous and flourishing.

The Superiority of the Commune

Beyond any doubt, the ten years of our people's commune have proved its superiority over the agricultural cooperatives. The co-op was only an economic organization. But the people's commune is a larger socialist unit which combines agriculture, industry, trade, education and military affairs; political power is no longer exercised by a separate organization as before but by the commune. The commune creates better conditions for putting proletarian politics in command, consolidating the worker-peasant alliance,

strengthening the dictatorship of the proletariat, giving the poor and lower-middle peasants a tight hold on political power and transforming the countryside into a big school of Mao Tse-tung's thought.

The co-op was too small for its growing tasks. The people's commune, being bigger and more collective, can better consolidate and develop the collective economy, forestall the division into extreme rich and poor, and prevent the peasants from ever suffering exploitation again.

The co-op had an agricultural economy. The commune, as a larger collective, can better organize and plan a multiple economy. Thus it can make a fuller and more rational use of manpower, materials, financial and natural resources. This in turn makes possible large-scale cooperation, large-scale transformation of natural conditions, basic construction of farm land and rational planning of fields and crops. Based on agriculture, the commune's production often takes in forestry, animal husbandry, sideline occupations and fishing. It includes the development of industry, repair shops and the transport needed in agriculture, and the growth of scientific agricultural experimentation. All of this works towards the all-round development of the productive forces.

Making Nature Bow to Man

Our commune is 40 kilometres north of the Yellow River in Honan province. In the past, very poor drainage and irrigation conditions gave us three main problems. Whenever there was heavy rain, our land was waterlogged. When there was little rain, there was drought. The underground water table was high and this made much of the land alkaline. Therefore, in 1958 when our commune was set up, we drew up a water conservation plan to concentrate our efforts on solving these three problems.

In addition to dredging many old watercourses, we planned 32 large drainage and irrigation channels and many more branches large and small. Water would be brought in from the Yellow River. Three of these drainage channels running

across the commune total 30 kilometres in length and required a total labour force of 19,000 people to build.

The plan involved many difficulties. But we thought of Chairman Mao's teaching: **"Of all things in the world, people are the most precious. Under the leadership of the Communist Party, as long as there are people, every kind of miracle can be performed."** Letting Mao Tse-tung's thought take command, we made up our minds to do it in a big way. Pooling our manpower for the battle, getting up before dawn and braving wind and snow through seven winters, we finally completed the whole plan.

Several hundred main and branch channels were coordinated for drainage and irrigation, forming a basic network covering the whole area. The new drainage system lowered the underground water level and provided the conditions we needed for converting the alkaline land. In the past ten years we have transformed over 18,000 *mu* of alkaline land into good fields. In the last three years we have sunk 400 wells worked by electric pumps, which provide supplementary water when the level of the Yellow River falls in drought years.

This series of water conservation works has largely guaranteed steady and high yields. Though drought or heavy rain occurred in six of the ten years since our commune was formed, we had continued good harvests. For example, a period of no rain for 100 days in 1965 produced a severe drought. But because our water channels and wells guaranteed irrigation, the commune's per-*mu* yield of cotton and grain was higher than ever before.

We made combined use of manpower, land and material resources to develop all sorts of enterprises to complement our main work of growing cotton and grain. Every production brigade has five or six teams for special lines of work. We have set up factories for processing agricultural and sideline products. Different teams specialize in transport, kilns, small iron works, pig raising, vegetable growing and



Chiliyng commune wins another bumper wheat harvest this year.

The Chiliyng tractor station.



In the cotton fields Yong Sheng-feng (left), Party secretary of Liu Village brigade, discusses with the scientific research group how to control insect pests.





In the machine repair shop run by the commune.

Irrigation channel of Dragon Springs brigade.

Bumper cotton harvest of Liu Village brigade, Chilying People's Commune.



orchards. Every brigade breeds carp and grows lotus root in the many ponds of our commune.

Mechanization and Electrification

Our enthusiasm for socialist revolution and the strength of the collective brought the commune improved production, an expanding economy and a sharp increase in public accumulation funds. In 1957, the year before the commune was formed, the total public accumulation of all the agricultural cooperatives in Chiliying was only 300,000 yuan. Today Chiliying commune, which combines these same co-ops, has a public accumulation fund of 7.7 million yuan.

This increase had provided the conditions necessary for the gradual mechanization and electrification of our countryside. The Chiliying tractor station now has ten tractors which till 80 per cent of our commune's land. In 1965, the commune began building a 67-kilometre network of high-tension lines to bring electricity to the production brigades for both production and home use. Using this power, small processing factories were set up at commune and brigade levels for ginning cotton, extracting cottonseed oil, threshing and milling flour. Small machine repair stations were also set up.

Mechanization and electrification greatly liberated manpower and economized on animal power. One medium-size *Dong Fang Hong* tractor ploughs 200 *mu* in 24 hours, the same work formerly requiring 50 commune members and 150 animals. One small power-mill tended by three people produces in a day as much flour as 50 people working with 75 animals turning stone mills used to produce. Now we use electric-powered machines to grind flour, cut fodder, gin and fluff cotton, and thresh grain.

With the use of machines and electricity, a technical force has grown up in the countryside. The tractor station has already trained 29 expert tractor drivers. The production brigades have groups of spare-time apprentices who can drive and take care of the tractors well. Other commune members have been trained as technicians in the farm produce processing plants,



The writer of this article (left) studying quotations from Chairman Mao with commune members during a work break.

machine repair shops and stations, and other factories run by the commune and the brigades. Today, a large number of commune members work in the factories in seasons when farm work is slack. These farmer-workers are a new force which is helping to develop the socialist countryside.

The rapid achievements of the commune's mechanization and electrification are a clear refutation of the revisionist view of China's Khrushchov that collectivization cannot come until after mechanization. They are a refutation of another top Party capitalist-roader's statement that "without mechanization the people's commune cannot be consolidated" and other such attacks on rural socialist collectivization.

In the ten years of our commune, we poor and lower-middle peasants have paid careful attention to Chairman Mao's teaching that, although mechanization is necessary in building up our country and consolidating the people's communes, revolutionization is more important. This means that China's millions of peasants must learn to use Mao Tse-tung's thought, to make revolutionization lead mechanization. This is exactly what we have done over the last ten years. We put proletarian politics in command and gave full play to the commune members' soaring socialist drive and collective

strength. Thus, we pushed production into a leap forward and created the conditions for the mechanization and electrification of our commune.

Scientific Farming

We also put Mao Tse-tung's thought in command of the struggle for scientific experimentation. We went all out to destroy the revisionist "specialist" line pushed by China's Khrushchov in scientific research and we established Chairman Mao's revolutionary line of respecting the masses, relying on them and boldly mobilizing them.

The bigger collective and rational planning made it possible for us to organize a network to popularize scientific agricultural techniques throughout the commune. The commune's agricultural station acts as the directing centre. Corresponding technical groups in the brigades are linked through it to form a network. All members of these groups are experienced farmers and young school graduates.

Every brigade has set up experimental plots. Whenever the commune has new scientific techniques to popularize or the brigades have some good production experience to be analysed and summed up, they are first tried out in the experimental plots. When successful, they are then popularized in all the brigades through on-the-spot meetings in the fields.



In front of the one-room hall built to commemorate Chairman Mao's inspection of their commune, members repudiate the crimes of China's Khrushchev in attempting to restore capitalism to the countryside.

The wide range of experimentation includes new and improved cotton and grain seed strains, field management, techniques of cultivation, and research on the high yield potential of land. Through organized experimentation, much of the peasants' experience in production has been spread over wide areas. For instance, this year we eliminated cotton aphides by popularizing a method which combines indigenous experience with modern techniques. After cottonseed oil was extracted, the seed which itself contains protective elements against pests was ground into powder, mixed with chemical insecticides and used as a spray. This proved more than 90 per cent effective and saved a great amount of chemical insecticide for the state.

Through experimentation and popularization, new techniques have replaced conservative and unreasonable customs of the past. For

example, formerly it was believed that cotton could be grown no closer than 2,000 plants per *mu*. But now, with better management of irrigation, rapid soil improvement and intensified application of fertilizer, we grow four times as many plants per *mu* over extensive areas.

Mass scientific farming not only increased production and trained many agricultural technicians; more important, it liberated people's minds and developed a spirit of daring to think and do things never done before.

Revolutionization in Thinking

Our commune is a big school for the living study and creative application of Mao Tse-tung's thought. We trained large numbers of cadres and main-force militia

Animals raised collectively by Liu Village brigade.

members to help in this study. The peasants study Chairman Mao's works with a deep proletarian class feeling, calling his thinking "the source of life for the poor and lower-middle peasants" and "the steering wheel of the revolution". One woman commune member said, "Chairman Mao tells us that 'without the poor peasants there would be no revolution'. I say that if the poor peasants do not study Chairman Mao's works they will not be able to make revolution at all."

Since the beginning of the great proletarian cultural revolution, the commune members have been thoroughly destroying bourgeois ideology and establishing proletarian ideology in their minds. This has brought the creative study and application of Chairman Mao's works to an entirely new stage. Today every member owns the three constantly-read articles* and the *Quotations from Chairman Mao Tse-tung*, every household has a special place for the *Selected Works of Mao Tse-tung* and every brigade conducts Mao Tse-tung's thought study classes. Even during the busy farming season, classes are not halted but are held in the fields. Everyone takes the standards of the three constantly-read articles as a guide to live by, fighting selfishness, firmly implanting the concept of doing

* Three articles by Chairman Mao: *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains*.



everything for the public good and establishing the proletarian world outlook of serving the people wholly and entirely.

The ideas of private ownership left over by several thousand years of small peasant economy are gradually being eliminated by the constant strengthening of the concept of the collective. As commune members learn to consider problems in terms of the relations between the individual, the collective and the state, they become able to do things for the good of the whole country.

Sung Village brigade, for example, has only 167 people. Originally the poorest of the brigades, it succeeded in thoroughly improving its production by relying on the strength of the commune. As soon as its grain harvest was in last year, it sold its surplus to the state and then helped three brigades which had plenty of cotton but little grain. After the big wheat harvest this year, the brigade members unanimously decided to sell 20,000 *jīn* of surplus grain to the state.

The entire commune has progressed in the same way. In the last three years, Chilying commune has sold more than 1.2 million *jīn* of surplus grain to the country.

Growing in Class Struggle

The growth of our commune over the last ten years has not been smooth sailing. Chairman Mao teaches us: "The imperialists and domestic reactionaries will cer-

tainly not take their defeat lying down and they will struggle to the last ditch." Continually during the last ten years, the class enemies have tried in thousands of ways to sabotage the people's commune. In the class struggle to defend the red banner of the people's commune, we poor and lower-middle peasants have stood the test.

Before a year had passed after Chairman Mao came to inspect our commune, the lackeys of China's Khrushchov in our area tried to destroy our Red Banner Square experimental plot, which Chairman Mao himself had visited and which to us was the symbol of the concept "The people's commune is fine!" They would not permit anyone to visit Red Banner Square. To cause it to become run down and fail, they opened another experimental plot elsewhere in the commune and transferred the technicians, tools, fertilizer and chemical insecticides from Red Banner Square to their new plot. But the poor and lower-middle peasants of the Chilying brigade resolutely defended Red Banner Square. With one heart they pooled their efforts to overcome these difficulties and succeeded in maintaining high yields on it.

A year later, behind Chairman Mao's back, China's Khrushchov again sent one of his lackeys to our commune. Even more savage than the others, this one ranted about disbanding the commune-run enterprises. One day when the Chilying brigade members were away

at work he went so far as to have pulled down the one-room hall we had built to commemorate Chairman Mao's visit of inspection. The brigade members were furious. "You can destroy the room," they said with hatred, "but you can never destroy the red hearts of us poor and lower-middle peasants loyal to Chairman Mao!" The peasants doggedly rebuilt their commemoration room, giving all the manpower and money they had. Old grandmothers even contributed their eggs. Soon a hall higher and larger than the old one rose before Red Banner Square.

From 1959 to 1961 our country suffered from sabotage by the Soviet revisionist leading clique and from natural calamities. There were economic difficulties. Taking advantage of this, China's Khrushchov fanned up the evil "san zi yi bao"* wind, still aiming at the restoration of capitalism in the countryside. Following this, a handful of his lackeys in our area wanted to "lend" the land of some brigades to individual households, fix work and output quotas by the household, and distribute livestock and farm implements to individuals for keeping. They wanted to divide the management of our collective forest among individual households and put an end to all enterprises run by the commune and the brigades. These were reac-

*Extension of private plots and free markets, increase of small enterprises with sole responsibility for their own profit or loss, and fixing of output quotas by the household.



tionary measures designed to restore individual farming, and they immediately met the opposition of poor and lower-middle peasants armed with Mao Tse-tung's thought.

The heaviest pressure was put on the Liu Village brigade, a well-known advanced production unit in the commune. The handful of Party persons in authority taking the capitalist road said, "Now that Liu Village is famous, they're so conceited that they think they do not have to carry out the directives of their superiors." The capitalist-roaders forced the brigade to call a general meeting of its members for restoring individual farming. The cadres of Liu Village brigade got its members together to study Chairman Mao's teachings on class struggle and strengthened their idea of what class struggle meant. The 400 adult members of the brigade cast their vote: With the exception of only two well-off middle peasants, all the members voted solidly against the measures. These ballots have been kept until today, a living proof of our defence of Chairman Mao's revolutionary line and our struggle against the counter-revolutionary revisionist line of China's Khrushchov.

In this great proletarian cultural revolution personally initiated and led by Chairman Mao, we poor and lower-middle peasants have settled accounts with China's Khrushchov. In the fields, on the threshing

grounds and in the homes of the commune members we have held many big and small meetings. Writing articles and posters and by word of mouth, we launched vigorous revolutionary mass criticism. In fury we denounced China's Khrushchov and his agents for their crimes in attempting to restore capitalism in the countryside. With their family and village histories of blood and tears, the poor and lower-middle peasants repudiated and discredited such revisionist trash as the deceitful theories of the "dying out of class struggle" and "exploitation has its merits", peddled by China's Khrushchov.

From what we can remember, during only ten years of reactionary rule prior to liberation, 903 poor and lower-middle peasants of Chiliying alone were killed by tyrannical landlords through beating or other means. 597 were forced to sell their sons and daughters to keep them from starving, 970 died of hunger and 20,354 were forced to become beggars who wandered away from their home villages.

After liberation, Chairman Mao led us in the land reform in which we stood up, head high, and overthrew the landlords. Then he guided us to organize mutual-aid teams, cooperatives and finally the people's commune and led us onto the broad road of socialist collectivization. Since then, our Chiliying has changed with every month

and every day. Compared to the time of liberation, our average per-mu yield of cotton has grown four times, grain three times. In the last two years especially, the great proletarian cultural revolution has inspired the peasants with soaring enthusiasm for labour. We grasped revolution and spurred production and won big harvests in both years. Chiliying was once always short of grain; now we are a commune with plenty of surplus grain. Situated in a major cotton-producing region, our commune has contributed 29.7 million jin of cotton to the country in the ten years of its existence.

Our life and welfare have improved year after year. In 1967 the commune members bought more than twice as many consumer goods as in 1957, when we were still in co-ops. We have a commune clinic and health and midwife stations in every brigade. Our Mao Tse-tung's thought propaganda team, film projection team and loudspeaker system enrich the members' revolutionary cultural life. Formerly, the old generation grew up illiterate. Today our children enter commune or brigade-run schools as soon as they reach school age.

More important is the fact that during the cultural revolution our commune has established its Revolutionary Committee — a leading

(Continued on p. 17)

Commune hospital doctor takes a member's blood pressure.



People often visit old Li Hsueh-cheng, who is looked after by the commune, and help him with everyday problems.



Chiliying's Good Commune Members



**A Revolutionary Cadre
Who Dares to Struggle**

Lu Shu-mo, Party secretary of the Chiliying production brigade, always carries this teaching of Chairman Mao in his heart: "Communists must be ready at all times to stand up for the truth, because truth is in the interests of the people"

When the proletarian cultural revolution began in 1966, the handful of Party capitalist-roaders in Honan province frantically waged a last-ditch struggle, attacking the cadres and other proletarian revolutionaries of the province. Even though the situation was tense, Lu Shu-mo openly announced his support for the revolutionary cadres and the revolutionary rebel organization. Because he was a well-known labour model in the province and enjoyed high prestige among the masses, the capitalist-roaders had their agents try both threats and bribery to get him to withdraw his statement. Lu Shu-mo not only ignored them, but put up a stronger and more resolute statement of support.

What is more, he joined a local revolutionary rebel organization and fought shoulder to shoulder with the proletarian revolutionaries of the whole province until they had overthrown the capitalist-roaders. Today he is a member of the Standing Committee of the Revolutionary Committee of Honan province.



**A Tractor Driver Selflessly
Devoted to the People**

When the commune was established, Liu Ching-sui's production brigade sent him to learn to drive a tractor. During the busy farm season he always persisted in finishing his tasks in the shortest possible time, even though it meant working 13 or 14 hours in the field. He never allowed his work to fall behind the needs of the farming season.

Once last winter he ploughed for 12 hours through the night, numb with cold. But when he had finished, he found some of the field still uneven. He took a short rest, then jumped on the tractor again to finish the work well.

He is tireless in working for the collective. When there was no ploughing to do, he got his comrades at the station together to stock up manure, plant trees and run the electric flour mill. When the commune's trucks were too busy, he would hook a trailer to the tractor and carry coal and grain for the commune members. Whenever people ask him if he is tired, he says, "I think of Chairman Mao's teaching to serve the people wholly and entirely; that fills me with strength."



A Red Server of the People

Lu Yin-tan serves the customers of the supply and marketing co-op. Every day of the year he thinks about how he can support agriculture better. Last summer aphides were doing serious damage to the cotton. It happened to be raining heavily. The roads were too slippery for the trucks to move safely. Insecticides had arrived at the railway station 20 kilometres away but there was no way to get them. Braving the rain, Lu Yin-tan got a dozen young men together and went to the station on foot. Carrying the loads with shoulder-poles and pushearts, they brought the 500 kg. of insecticide covered with oilcloth to the supply and marketing co-op. Without stopping to rest, they divided up the insecticide and sent it to the brigades.

Lu Yin-tan and his comrades often go among the brigade and team members to solicit opinions and learn their needs, trying to prepare goods for them ahead of time. This year they supplied 3,300 different kinds of tools and other means of production and everyday articles, to the deep satisfaction of the commune members.



'King of Hell' to Insect Pests

Li An-jen (*middle*) is the leader of a technical group of the commune. For the past ten years, following Chairman Mao's teaching to "combine revolutionary sweep with practicalness", he has been exploring ways of preventing and eliminating insect pests. First of all, he has made great efforts to learn the life cycle and habits of the insects. In summer, perspiring from the heat, he worked in the chest-high cotton, carefully examining the plants to determine exactly when the aphides came out to feed on the leaves. In winter he would turn up the frozen ground everywhere to find the pupas. The year round, he got up early in the morning and went to bed late at night, working uninterruptedly in the fields to observe the changes insect pests went through in different surroundings and weather conditions. He collected more than 100 kinds of insect specimens.

He is now familiar with the life habits of the main insects harmful to cotton and grain and has experimented and worked out many methods of eliminating them which have been introduced throughout the commune. Commune members tell him, "The insects are afraid to see you! You've become the King of Hell to them!"



A Fine Pig-raiser

Liu Ming-shan is a poor peasant. After the commune was established he was sent to work at the new pig farm of Liu Village brigade. He had never raised pigs before, but he said, "Whatever the Party wants me to do, I'll do it well."

In order to take better care of the pigs and learn good ways of raising them, he moved to a small room at the farm. At night when everyone else was in bed, he would be busy feeding the pigs and cleaning the sties. When a sow gave birth, he would stay up the whole night to take care of it. One extremely cold winter he was worried that a new litter of pigs would get sick, so he covered them with his own quilt. Because of his thoughtful and selfless care, the pig farm bred 1,300 pigs and collected more than 6,000 cartloads of manure for the brigade. Not one pig has died in the ten years of his work with them.

When people praise him for his utter devotion to the public interest, he replies, "I've just done what I ought to do for the revolution. Compared with the Eighth Route Army soldier Chang Szu-teh and the Canadian doctor Norman Bethune,* I've got a long way to go."

* See Chairman Mao's articles *Serve the People* and *In Memory of Norman Bethune*



Our Good Team Leader

The commune members call Liu Kuei-ying (*first right*) "our good team leader". She is the daughter of a poor peasant. When she was ten years old, her family fled from famine and wandered around in other provinces. After her home village was liberated, they came back. By then she was 18 years old.

Liu Kuei-ying listens to Chairman Mao's words and resolutely takes the socialist road of collectivization. In 1960 China's Khrushchov and his agents in the Honan countryside tried to impose a system in which individual households "borrowed the field" from the commune. This was actually a covert way of fixing output quotas based on the household. At a Party branch meeting she said, "Chairman Mao tells us to go the collective road. 'Borrowing the field' is going backwards. We must denounce whatever is not in accord with Chairman Mao's teaching!" Resolutely, the poor and lower-middle peasants protected their collective economy from these attempts to disrupt it. In the ten years since the commune began, Liu Kuei-ying has worked hard, always preferring the heavy jobs in the fields. Sometimes meetings or field work cause her to get home past dinner time for her children. She tells them, "It doesn't matter if we eat a little late. But if we are not concerned for the collective, our country can be led back to capitalism and the poor would suffer again."



A Communist Successor

Lu Yin-chiang (*second from right*) is a junior middle school graduate who returned to his home village to take part in agricultural production. He feels a heavy responsibility on his shoulders. Together with some teachers and students of Peking Agricultural College staying in the commune, he is searching for ways to solve the problems of revolutionizing education.

They established a one-year experimental school in the commune, with 23 students chosen from poor and lower-middle peasant families. At the first session, Lu Yin-chiang, both a leader and a student, discussed with the others the aim of study. "We have come here not for personal recognition and advancement," he said, "but to make revolution in the countryside for the rest of our lives."

Guided by Chairman Mao's thinking, they chose a content of study based on the needs of the political struggle and the struggle for production in the rural areas. They take the great proletarian cultural revolution as their course in politics and the concrete problems of farm production as their material in professional study. During the day, Lu Yin-chiang and the others work in the fields with the commune members. This helps them learn the problems of production. At night they carry on revolutionary mass criticism and study Chairman Mao's works with the peasants.



The Red Housekeeper

Tu Hsueh-meng is a member of the Communist Party who gives his heart and soul to the interests of the collective. He is one of the busiest men in the Chilying brigade. Often he does not go home to sleep. In the spring when the wheat turns green, he goes to keep pigs, sheep, chickens and ducks out of the fields. In the summer when the wheat is ripening, he spends the nights in a straw shed by the fields to prevent class enemies from destroying the crop. In the autumn he keeps watch over the cotton fields and apple orchards. In winter, braving the bitter cold, he goes to the vegetable plots to make sure the turnips are not frozen and checks the pig farm to make sure the piglets are all right.

He is strict with himself as well as others. Whether a person is a leading cadre or an ordinary commune member, if he does things counter to Chairman Mao's thought or to the collective interest, Tu Hsueh-meng criticizes him sharply. Because he gives his utmost devotion to the interests of the collective, people respectfully call him "the red housekeeper".



A Model Militiaman

Young militiaman Lu Shu-ching has made himself outstanding both in class struggle and the struggle for production.

During the great proletarian cultural revolution, he and other pathbreakers in the commune organized the "August 6th Proletarian Rebel General Headquarters" to rebel against the local handful of Party capitalist-roaders in authority. These class traitors and their lackeys smeared the young revolutionaries as "bandits", "a rotten lot", and forbade them to take part in production and political activities. They were tailed day and night. But Lu Shu-ching feared neither intimidation nor oppression. He went on leading the pathbreakers, exposing the crimes of the capitalist-roaders. At the same time, they supported the revolutionary leading cadres, who were being persecuted by the capitalist-roaders.

After the capitalist-roaders were overthrown, Lu Shu-ching took the lead in grasping revolution and spurring production. He and other revolutionary leading cadres of the commune and brigades organized a unit of 600 people to clear the main drainage and irrigation channels of the commune and dig away the silt brought in by water from the Yellow River. Once when Lu Shu-ching was wet with sweat, someone asked him if he was tired. He quickly made up a rhyme and said:

*I've learned from the Foolish Old Man,**

Who let nothing interfere with his plan.

No matter how tired.

With energy I'm fired;

For the collective I'll do all I can.

* See Chairman Mao's article *The Foolish Old Man Who Removed the Mountains*

(Continued from p. 14)

group with proletarian revolutionary authority tightly linked with the masses. Thus we poor and lower-middle peasants hold political power in the countryside firmly in our own hands and guarantee that our socialist state will never change its colour. In a word, today the peasants who were once the most oppressed and exploited have become masters in all spheres, political, economic and cultural. Recalling the bitterness of the past and thinking of the sweetness of the new society, we understand and feel more deeply in our hearts that the socialist road of collectivization on which Chairman Mao has led us is the only road to complete liberation of the poor and lower-middle peasants. We further realize that Mao Tse-tung's thought is life blood for the development and consolidation of the people's commune.

A river has its source, a tree has its roots. All our happiness today comes from our beloved Chairman Mao. On the tenth anniversary of Chairman Mao's inspection of our Chilying commune, we celebrated the occasion by holding meetings throughout the commune to express our loyalty to him. At these meetings, we poor and lower-middle peasants pledged with deep feeling before a portrait of Chairman Mao: "We shall always be loyal to Chairman Mao, Mao Tse-tung's thought and his revolutionary line!" At these meetings, members presented articles to the commune symbolizing this loyalty. Some had embroidered Chairman Mao's portrait stitch by stitch. Others had made pictures with cotton seeds, grain and the wick grass we use in oil lamps. One such picture shows many sunflowers facing the sun. It is a symbol: We poor and lower-middle peasants will always follow Chairman Mao as sunflowers always face the sun.

1 jin = 0.5 kg. or 1.1 pounds
1 mu = 0.06 hectare or 0.16 acre

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Published by **FOREIGN LANGUAGES PRESS**, Peking, China
Distributed by **GUOZI SHUDIAN** (China Publications Centre), Peking, China

Order from your local dealer or write direct to the
Mail Order Dept., **GUOZI SHUDIAN**, P.O. Box 399, Peking, China

A NEW FORM OF PROLETARIAN ART

A BRAND-NEW FORM of proletarian art has been created in the midst of the advance of China's great proletarian cultural revolution towards all-round victory. This is the piano music *The Red Lantern* with Peking Opera singing which combines the art of the piano, a western musical instrument, with Chinese revolutionary Peking Opera. Like previous works such as the symphonic music *Shaehiapang* and the revolutionary ballets *Red Detachment of Women* and *The White-haired Girl*, this production is another fine example of putting into practice Chairman Mao's policy on literature and art: "Make the past serve the present and foreign things serve China" and "Let a hundred flowers blossom; weed through the old to bring forth the new". It was created under the personal care and guidance of Comrade Chiang Ching, trailblazer in the revolution in literature and art. The successful combination of concert piano music with the singing and percussion music of traditional Peking Opera has opened a new way for western musical instruments to serve proletarian politics, and a new road for musical accompaniment to Chinese traditional opera. It is a new triumph for Mao Tse-tung's thought on literature and art.

Born in Class Struggle

Chairman Mao pointed out 20 years ago that "History is made by the people, yet the old opera (and all the old literature and art, which are divorced from the people) presents the people as though they were dirt, and the stage is dominated by lords and ladies and their pampered sons and daughters". This has been equally true of piano music, which has served the bourgeoisie since coming into being. Many of the themes it treated were about life and death, love and hate, spirits and ghosts, graveyards and gods, which propagate bourgeois

ideas and sentiments. Introduced into China, the piano was used by the imperialists to spread reactionary bourgeois thinking, which they did through a group of blind worshippers of everything foreign.

After liberation China's Khrushchov and his agents in the world of literature and art tried in every way to oppose Chairman Mao's proletarian revolutionary line that literature and art must serve the workers, peasants and soldiers. This handful stubbornly pushed a counter-revolutionary revisionist line in literature and art aimed at preparing public opinion to accept the restoration of capitalism. In music this took the form of preaching wholesale westernization, demanding that people who played western musical instruments perform only "representative works of the western masters" and in a thoroughly western way. As a result, piano performances in socialist China were dominated by western works extolling devils, spirits, duchesses and emperors and hardly any in praise of the workers, peasants and soldiers done in a national style.

Chairman Mao teaches that literature and art must serve the workers, peasants and soldiers, that we must "Make the past serve the present and foreign things serve China" and "Let a hundred flowers blossom; weed through the old to bring forth the new". In strict accord with these principles, Comrade Chiang Ching proposed in 1964 that the piano should be combined with revolutionary contemporary Peking Opera eulogizing proletarian heroes. But knowledge of this important instruction was blocked by the handful of counter-revolutionary revisionists in literature and art and kept from rank-and-file artists. To further block carrying out this instruction, they about-faced from "wholesale westernization" and ordered all who played western instruments to switch to traditional Chinese

instruments. You must be "thoroughly native", for, they claimed, western musical instruments cannot serve the workers, peasants and soldiers, and the piano, for one, should be done away with.

The proletarian cultural revolution toppled these class enemies. Comrade Chiang Ching's instruction was finally brought to the revolutionary artists. Yin Cheng-tsung, 26-year-old pianist of the Central Philharmonic Society, cooperated with the young actress Liu Chang-yu and composed several piano passages to be played with her songs in the Peking Opera *The Red Lantern*. Comrade Chiang Ching heard a tape recording of these and observed that it was a fine beginning. Encouraging the artists to blaze a path for the combination of piano music and revolutionary contemporary Peking Opera, she suggested that the piano be used in the same way for other songs of the main roles in *The Red Lantern*. Guided by Chairman Mao's thinking on literature and art and led by Comrade Chiang Ching, Yin Cheng-tsung, Chien Hao-liang, another principal actor in *The Red Lantern*, and Liu Chang-yu began work on more selections. The comrades of the Central Philharmonic Society and the China Peking Opera Troupe which produced *The Red Lantern* helped. After half a year of work they gave their premiere performance on July 1 this year. It was an instant success.

The Red Lantern tells how a revolutionary family of three generations struggles courageously against the Japanese imperialists during the War of Resistance Against Japan. Li Yu-ho is a railway switchman, a member of the Chinese Communist Party and an underground worker. He and his mother both give their lives rather than reveal a secret code which they have to send on to the guerrillas in the mountains. Li's



Our great teacher and great leader Chairman Mao and his close comrade-in-arms Vice-Chairman Lin Biao and Comrades Chou En-lai, Chen Po-ta, Kang Sheng and Chiang Ching congratulate the performers of the Piano Music *The Red Lantern* with Peking Opera Singing and the Symphonic Music *Shachiapang* on July 1, 1968.

daughter Tieh-mei carries on and fulfils the mission.

The piano composition consists of eight passages played with songs sung by Li Yu-ho (by Chien Hao-liang) and Li Tieh-mei (by Liu Chang-yu). Done in accordance with Chairman Mao's teaching that proletarian revolutionary literature and art must "**eulogize the proletariat and the working people**", the piano music enriched the lofty inner world of the opera's revolutionary heroes with bright spirited tones and vigorous melodies.

In Praise of a Proletarian Hero

The piano music played with Li Yu-ho's songs is characterized by forceful rhythm and firm and uplifting tones. Li sings a well-known

passage, "I am filled with might, brave and true", just before he goes off to a "banquet" given him by the chief of the Japanese military police, at which he knows he will be arrested. Here the piano demonstrates its great range of expression.

In the introduction, strong chords convey Li Yu-ho's unswerving revolutionary will. Then tense rolling notes tell the listeners that Li is betrayed by a renegade and about to be arrested before he is able to pass the secret code on to the guerrillas. As Li sings with cool courage, first addressing his mother, "Parting, I drink your cup of wine, I am filled with might, brave and true", the piano's solid steady notes underscore his utter

fearlessness of brutal torture. Li goes on: "The weather may change, wind and snow may come. Ma, these ups and downs always keep in mind" — and his mother understands from his veiled language that she must take care and be on guard against the enemy. The richly poignant piano music following "ups and downs" conveys the deep proletarian bond between mother and son. Li then uses the same veiled words to tell his daughter to help her grandmother send the secret code on to the guerrillas and fight for victory: "Running errands you must go, share with granny all her woe." Right after "granny", the piano strikes a strong discordant chord to bring out the urgency of the situation,



and then, following "all her woe", unfolds into broad tranquil tones showing Li Yu-ho cool and collected in the face of danger. This greatly deepens the portrayal of the hero.

"They cannot bind my fearless will storming the sky", which consists of different singing styles, is the most important singing passage in delineating the heroic image of Li Yu-ho, who, now under arrest and facing death, remains unbending. He sings this passage on his way to be executed. Introducing it, the piano interweaves strong chords with bass notes, the firm and steady tones expressing the Communist's high and unyielding spirit. The crescendo of notes, played in a more and more widen-

ing range, drawing in the agitated sounds of the drum and gong, presents Li Yu-ho, even before he begins singing, towering like a great mountain over the enemy. While contrasting bass notes and chords are found in at least one famous western piano composition, it was used to express a decadent melancholy bourgeois sentiment. Here the composer has critically assimilated this "old" in foreign music, weeding through it to bring forth the new, using bright, uplifting harmony and melody and with broad powerful chords to express revolutionary vigour and vitality. It is a brilliant realization of Chairman Mao's teaching "to utilize the literary and artistic forms of the past" and in our hands to make

"these old forms, remoulded and infused with new content, also become something revolutionary in the service of the people".

Following some clashing low notes on the piano depicting the savage gloom of the enemy prison, Li Yu-ho begins: "Jailers call, like wolves that howl; from my cell I stride." A short interlude of quick strong notes accompanied by the Peking Opera gong and drum heighten Li Yu-ho's unflinching spirit as he continues: "What matter if iron locks, iron chains, fetter both my feet and my hands, they cannot bind my fearless will storming the sky." The piano notes race turbulently, giving powerful expression to Li Yu-ho's revolutionary heroism and optimism, his de-



Revolutionaries of the Shanghai Conservatory of Music bring *The Red Lantern* with piano and songs to dock workers.

termination "to vanquish all enemies and never to yield".

After Li sings, "To death I go, with head high; I gaze afar", the piano, in a brilliant solo passage, expands with radiant melody to create a revolutionary scene in the liberated areas. Quick notes like the Chinese traditional instruments' fast-plucked sounds paint a picture of the masses mobilizing for people's war. Li Yu-ho gazes confidently at the horizon and sings: "I can see revolution's red flags raised on high, fires of resistance flame over the land." To produce the plucked sound so popular with the Chinese masses, the composer borrows from the western technique of romantic tradition, the quick repetition of octave notes, producing an even more powerful effect than made by the traditional instruments. As Li goes on to "The day will come, storms will be gone, fresh flowers will bloom; New China, like the sun, will glow over the land. On that day, over China, red flags will fly", piano music over a wide range brings emotion surging to a climax, symbolizing final victory. In the concluding passage the composer uses vigorous grand chords along with sweeping arpeggios to create a magnificent atmosphere, as if Li Yu-ho is not facing death but greeting the victory of the revolution.

Those Who Carry on the Revolution

The piano is also successful in giving a fine picture of the quick maturing of Li Tieh-mei, reared by the Chinese Communist Party and the veterans of the revolution.

Tieh-mei listens to her grandmother tell how the red lantern left to them by the revolutionary martyrs has become a signal in underground work. Then she sings, "This is the kind of person I must be", a passage important in showing the girl's political maturing.

In the introduction, the piano gives a series of light staccato notes like the plucked sounds of the *yueh chin*, a traditional instrument excelling in expressing passion. Creatively developing the piano technique of repeating the same note, the pianist produces them in quickly varying rhythm and volume to depict the changes in the girl's emotions after her grandmother has told her the story of the red lantern. This is a new development of piano technique which the composer made after studying traditional music.

Mulling over the meaning of the revolution, Tieh-mei sings: "I have seen Father fearless of danger and the uncles willing to shed their blood and give their lives. What are they working for?" Gently the piano notes hold the singing, then

as Tieh-mei's pensive meditation deepens into understanding, the piano quickly changes to vigorous tones to bring out the girl's firm answer, "To save China, to save the poor and to defeat the Japanese invaders." And when the girl tells herself, "Father's load weighs a thousand *jin*, I, Tieh-mei, must carry eight hundred", strong chords enhance her determination to brave hardships and danger and carry on the revolution.

Tieh-mei's father and grandmother are put to death by the enemy. She returns home by herself. Seeing the red lantern, she sings in fury, "Hatred in my heart will sprout and grow." The piano underscores with fiery high-spirited music the girl's bitter hatred for the Japanese aggressors, who are both the class and the national enemy, and her political maturing.

As Tieh-mei sings, "Oh you vile foe, I burst with wrath", the piano, accompanied by the fast beating of the drum and gong, gives some dissonant chords followed by glissandos with both hands, first down and then up the scale, to emphasize the raging fury in the girl's heart.

As the girl goes on, "I'll not cry, I'll not weep . . . , break all my bones, you'll not get the secret code", the piano music accelerates in a vigorous rhythm, surges to a climax and the shining image of a

(Continued on p. 43)

WE LOVE THE NEW PIANO MUSIC WITH PEKING OPERA SINGING

A Splendid Reflection of Mao Tse-tung's Thought

Kuo Fu-yu

*Political Commissar of an air unit of the
East China Sea Fleet*

Li Ho-kuei

*Deputy Company Commander of a naval
unit*

July 1, 1968 was the most unforgettable day in our lives, for that evening we had the great happiness of seeing our beloved Chairman Mao and being in the same audience with him at a performance of the piano music *The Red Lantern* with Peking Opera singing. Deeply excited over this new triumph of proletarian art, we shouted with everyone else in the theatre, "Long live Chairman Mao! Long live Chairman Mao's revolutionary line on literature and art!"

The new piano and song arrangement evokes the heroic images of workers, peasants and soldiers and extols their heroic deeds. Artistically, it both keeps the special features of the Peking Opera melodies and makes full use of the unique expressiveness of the piano. Our eyes saw not the ladies and gentlemen of the bourgeois class with their affected airs and gestures, but the revolutionary heroes of the proletarian class. Our ears heard the songs of Peking Opera accompanied by the vigorous and full tones of the piano.

The performance took us back to the days of the War of Resistance Against Japan when the Chinese people fought fearlessly against this brutal imperialism. It helped deepen our hatred for the class and national enemy and increase our love for the new society and for Chairman Mao who led us to

liberation. Chairman Mao says we should make literature and art "operate as powerful weapons for uniting and educating the people and for attacking and destroying the enemy". *The Red Lantern* with piano music and songs is such a weapon. It is a successful result of putting into practice Chairman Mao's policy of making literature and art serve the workers, peasants and soldiers and proletarian politics. For us, it seems like a fresh blossom in the garden of proletarian art nourished with the sun and life-giving water of Mao Tse-tung's thought.

Making Foreign Things Serve China

Yang Huan-chang, Chang Li-ying
and Hua Chin

*Workers of the Peking General Knitwear
Mill*

The piano used to be monopolized by bourgeois "specialists" who used it to express the sickly morbid sentiment of the 18th and 19th century foreign bourgeoisie, in this way to bring back the ghost of capitalism. We workers never paid any attention to them.

But when listening to the piano composition *The Red Lantern*, we began to feel very close to piano music. This new arrangement vividly expresses the struggles carried out by generations of the Chinese people under the leadership of Chairman Mao and the Chinese Communist Party. How gratified we are to see this western musical instrument express the struggles and life of contemporary revolutionary China and create images of socialist heroes and heroines. The piano's wide range of tone and great power of expression have vastly enriched

the spiritual world of the heroes. In the section where Li Yu-ho carries out a final struggle at the execution ground, the sweeping power and resonance of the piano make more lofty the image of Li Yu-ho, who towers over the enemy like a tall mountain. A courageous and resourceful hero is re-created before us in his full glory.

The Piano Is Liberated

Hsien Sheng-wen

a People's Liberation Army soldier

For the first time the piano is creating images of proletarian heroes, joining revolutionary contemporary Peking Opera and serving the workers, peasants and soldiers. We soldiers understand this kind of music. During *The Red Lantern* performance, we even beat time and sang along with it.

In China the piano has always been shut up in an "ivory tower" by a small number of bourgeois people. After the liberation, China's Khrushchov and his henchmen, Chou Yang and others, shoved the foreign music spreading bourgeois thinking onto the socialist stage, trying to make such music popular among the workers, peasants and soldiers. It was music of decadent bourgeois sentiment and did not at all inspire us to tackle the tasks of revolution, production and national defence. When we turned away from such music, this handful said we were "too full of the soil" and that we "did not understand music". But we say, "That's not music, it's poison which will only bring destruction to the Party and the country."

The piano is a foreign instrument. But long ago Chairman Mao pointed out that we should "make

A NEW TRIUMPH OF MAO TSE-TUNG'S THOUGHT ON LITERATURE AND ART



Li Tieh-mei,
sings: "O
with wrot
heart will

The piono music brings out the heroic image of Li Yu-ho more powerfully.



Piano integrated with the singing and percussion instruments of Peking Opera.



played by Liu Chong-yu,
 "You vile foe, I burst
 ... Hotred in my
 prout and grow."



Composer Yin Cheng-tsung at the piano.



Li Yu-ho, played by Chien Hoo-liang, sings: "New China, like the sun, will glow over the land."

the past serve the present and foreign things serve China". In line with this instruction, Comrade Chiang Ching proposed in 1964 that the piano should also be used with Peking Opera on contemporary themes. But Chou Yang and his followers resisted her instructions and would not even pass them on to rank-and-file composers, writers and artists. "If you want to make reforms," they said with a lordly air, "you may do so. But we won't like them!"

Chairman Mao teaches that "all our literature and art are for the masses of the people, and in the first place for the workers, peasants and soldiers". Our starting point in revolutionizing literature and art is not whether this handful of blind worshippers of everything foreign will like or dislike our art and music and drama. Our starting point is that literature and art opposed by the workers, peasants and soldiers, who make up more than 90 per cent of the population, literature and art that does not fit with the socialist economic base, must be revolutionized.

And so, under the personal guidance of Comrade Chiang Ching, revolutionary musicians have liberated the piano from its "ivory tower", put it among us workers, peasants and soldiers and made it produce new and magnificent socialist music. The more we listen to this revolutionary music, the more tightly we grip our guns.

Commune Members Applaud

Yang Po-fang

member of the Evergreen People's Commune, Peking

We commune members have heard the piano composition *The Red Lantern* many times over

the radio at home and on the loud-speaker system. The more we listen to it, the more we like it and feel inspired by it.

We don't know much about the piano. Of course we had heard it before, but the odd and alien sounds had no meaning for us. Bourgeois lords and ladies and their pampered sons and daughters might listen to that kind of music, but we didn't like it.

The Red Lantern with the piano is quite different. We understand and love it from the bottom of our hearts. Listening to it we felt we could see Li Yu-ho waging a face-to-face struggle against Hatoyama, chief of the Japanese military police, and Li's daughter Tieh-mei taking over the red lantern of revolution, determined to carry on the struggle and fulfil her father's unfinished task. The powerful and moving melodies played on the piano intensify our hatred for the class and national enemy and make us recall the martyrs who laid down their lives for the revolution. Such music fills us with inspiration and redoubled energy.

We peasants enthusiastically cheer and applaud music like this. This is fine music. And when you come right down to it, this music is fine because Chairman Mao is fine, because Mao Tse-tung's thought is fine, because Chairman Mao's proletarian revolutionary line is fine, and because the great proletarian cultural revolution is fine!

We Are the Real Masters of Music

Hsu Ta-hung

Shanghai dock worker

We Shanghai dock workers were deeply excited when we learned that Chairman Mao and his close comrade-in-arms Vice-Chairman Lin Piao supported the new piano

music *The Red Lantern* with Peking Opera singing by attending the performance. We listened to it on the radio over and over again.

"Definitely not ordinary music!" said a worker who did not used to be interested in music. "This is new revolutionary music of the proletariat, heard and approved by Chairman Mao, the red sun in our hearts. That's why I want to listen to it again and again."

Chairman Mao's warning that "The overthrown bourgeoisie is trying by every method to use the positions of literature and art as a hotbed for corrupting the masses and preparing for the restoration of capitalism" reminds me of some concerts I attended in the past where none of the piano music performed was in praise of the workers, peasants and soldiers. When some pianist in queer clothes appeared on the stage and began playing, swaying his body and throwing his head back and forth, you could hear the shifting of chairs and banging of seats in the audience. Revolutionary people simply were not going to sit through the performance. When this happened, the reactionary "authorities" would slander us. "Workers, peasants and soldiers," they would say, "don't understand piano music. They don't understand art."

But now we know more clearly than ever that piano music, like all other arts, is a tool serving whatever class uses it. Piano music extolling the proletariat will not be liked by the bourgeoisie. Piano music extolling the bourgeoisie will be rejected by the proletariat. There is no room for compromise here. The wide acclaim given the piano composition *The Red Lantern* by the workers, peasants and soldiers is a resounding answer to the slanders of the reactionaries. It proves that the workers, peasants and soldiers understand and love best revolutionary music, that they are the real masters of music.

千万支赞歌对您唱

Qiān Wàn Zhī Zàn Gē Duì Nín Chàng

Thousands of Songs Sung in Your Praise

《毛主席去安源》的画像，
“Máo Zhǔxí Qù Ānyuán” de huàxiàng,
“Mao Chairman Goes (to) Anyuan” painting.

我们一次又一次地细细端详。
Wǒmen yī cì yòu yī cì dì xìxì duānxiàng.
We once again once carefully look.

毛主席啊，毛主席！
Máo Zhǔxí a, Máo Zhǔxí!
Mao Chairman ah, Mao Chairman!

我们有千万支赞歌要对您唱！
Wǒmen yǒu qiān wàn zhī zàn gē yào duì nín chàng!
We have thousands of songs of praise want to you sing!

* * *

敬爱的毛主席啊，
Jìng'ài de Máo Zhǔxí a,
Respected, beloved Mao Chairman ah,

安源工人运动是您亲手开创！
Ānyuán gōngrén yùndòng shì nín qīnshǒu kāichuàng!
Anyuan workers' movement was (by) you personally begun!

安源革命斗争的伟大胜利，
Ānyuán géming dòuzhēng de wēidà shènglì,
Anyuan revolutionary struggle's great victory.

闪耀着您伟大思想的万丈光芒！
Shǎnyào zhe nín wēidà sīxiǎng de wàn zhàng guāngmáng!
Sparkles (with) your great thought ten thousand zhang rays!

* * *

敬爱的毛主席啊，
Jìng'ài de Máo Zhǔxí a,
Respected, beloved Mao Chairman ah,

我们心中最红最红的红太阳！
Wǒmen xīn zhōng zuì hóng zuì hóng de hóng tàiyáng!
Our hearts in reddest reddest red sun!

壮丽的革命史诗是您亲手写成，
Zhuànglì de géming shīshì shì nín qīnshǒu xiěchéng,
Magnificent revolutionary epic was (by) you personally written,

光辉的战斗历程是您亲自引航！
Guānghuī de zhàndòu lìchéng shì nín qīnzi yǐnháng!
Brilliant struggle course was (by) you personally piloted!

* * *

看着《毛主席去安源》的画，
Kàn zhe “Máo Zhǔxí Qù Ānyuán” de huà,
Looking (at) “Mao Chairman Goes (to) Anyuan” painting.

我们沐浴着无比灿烂的阳光！
Wǒmen mùyù zhe wú bǐ càn lǎn de yángguāng!
We (are) bathed (in) incomparable resplendent sunshine!

千言万语说不尽对毛主席的无限
Qiān yán wàn yǔ shuō bù jìn duì Máo Zhǔxí de wú xiàn
Thousands of words cannot express for Mao Chairman boundless

热爱，
rè ài,
love.

千歌万曲唱不完对毛主席的无限
Qiān gē wàn qǔ chàng bù wán duì Máo Zhǔxí de wú xiàn
Thousands of songs cannot sing for Mao Chairman boundless

敬仰！
jìng yǎng!
respect!

(By a soldier of the People's Liberation Army)

Translation

The painting “Chairman Mao Goes to Anyuan”,
We look at it again and again.
Chairman Mao, Chairman Mao!
We have thousands of songs to sing in your praise!

Respected and beloved Chairman Mao,
The workers' movement in Anyuan was begun by you!
The great victory in the revolutionary struggle in Anyuan,
Sparkles with the far-reaching rays of your great thought!

Respected and beloved Chairman Mao,
The reddest, reddest, red sun in our hearts!
This magnificent revolutionary epic was written by you,
Its brilliant course of struggle was charted by you!

Looking at the painting “Chairman Mao Goes to Anyuan”,
We are bathed in incomparably resplendent sunshine!
Thousands of words cannot tell of all our boundless love for Chairman
Mao,
Thousands of songs cannot express all our boundless respect for
Chairman Mao!

Explanatory Notes

1. Qiān 千 means “a thousand” and wàn 万 “ten thousand”. When the two characters are put together as qiān wàn 千万, they form an indefinite figure meaning “thousands upon thousands”, or, sometimes, simply “many”, “numerous”.

2. Zhī 支 is a classifier for songs.

3. Duānxiáng 端详 means “to look closely”. It is used in written language but not so often in spoken language. Mùyù 沐浴, which means “to bathe”, is a word originating from classical Chinese and is seldom used in the present-day spoken language.

4. Both qīnshǒu 亲手 and qīnzi 亲自 mean “in person”. E.g., Ānyuán gōngrén yùndòng shì Máo Zhǔxí qīnshǒu kāichuàng de 安源工人运动是毛主席亲手开创的, meaning “The workers' movement in Anyuan was begun by Chairman Mao in person.”

5. Zhàng 丈 is a unit of measurement for length. It is composed of ten chǐ 尺 (Chinese foot). A chǐ is a little more than 12 English inches.

6. Yǔyán 语言 means “language”, “words”. Gēqǔ 歌曲 means “song”. In the expressions qiān yán wàn yǔ 千言万语 and qiān gē wàn qǔ 千歌万曲, these characters are rearranged. The two phrases mean “thousands upon thousands of words” and “thousands upon thousands of songs” respectively.

7. Shuō 说 means “to tell of”, bù 不 “not” and jìn 尽 “to exhaust”. In shuō bù jìn 说不尽, bù jìn 不尽 is a complement to the verb shuō 说 and shuō bù jìn means “cannot tell of all”. Similarly, chàng 唱 means “to sing” and wán 完 here means “to exhaust” also. So the phrase chàng bù wán 唱不完 means “cannot express all”.



A MIRACLE OF SURGERY

ON February 21 this year a railway worker, Tsui Ping-wu, brought his wife, Chang Chiu-chu, in a cart to the health section of a unit of the People's Liberation Army under the Peking Command. Chang Chiu-chu, a lower-middle peasant from a nearby commune, had such a tremendously large abdomen that she could not lie down in the cart but had to kneel, propping up her body on her two arms with great difficulty. As soon as he saw the medical personnel, Tsui clasped their hands, saying, "Liberation Army comrades, I have

brought to you for treatment a dying patient!"

Chang Chiu-chu was examined at once. She was very pale and there was little flesh on her bones but she weighed 96 kilograms. A huge growth — identified later as a retroperitoneal neurofibroma — distended her abdomen and filled half her chest cavity.

"In 1964," Tsui Ping-wu said, "after my wife found she had a mass in her abdomen, she went at once to a hospital. After examining her the medical 'experts' and 'authorities' there said that she was suffering from an incurable malign-

nant tumour and they refused to treat her. Ever since, the tumour has been growing bigger day by day. She can't stand up and she can't lie down. She can only kneel or lie on her side on the bed. I have taken her to several other big hospitals, but they all refused to admit her."

Man Is the Decisive Factor

The army medical personnel felt deep sympathy for their class sister. They knew that Chang Chiu-

Picture above: The huge 45-kilogram tumour removed from Chang Chiu-chu's abdomen.

chu's condition was the consequence of the reactionary revisionist line pushed on the medical front by China's Khrushchov, who had no concern for the sufferings of the working people. The P.L.A. doctors decided they must cure her. But the facilities at their clinic were limited and there were really very great difficulties in the way of performing such an operation. What should they do?

Party branch secretary Wang Chun-sheng led them in the study of Chairman Mao's instruction: "In medical and health work, put the stress on the rural areas." They also restudied his teaching, "Weapons are an important factor in war, but not the decisive factor; it is people, not things, that are decisive." They realized that the equipment they lacked could be made and they could learn the skills which they needed. And they also realized that whether they were able to serve the poor and lower-middle peasants heart and soul was a big question, a question of whether they were loyal to Chairman Mao's revolutionary line. They resolved to rely on Mao

Tse-tung's thought to overcome every difficulty and perform the operation successfully.

After carrying out more than thirty physical examinations and having made a dialectical and scientific analysis of all the facts, the medical workers finally concluded: "This tumour is benign!" The conclusion of the medical "experts" and "authorities" was overturned and shown to be absurd. Their class sister could be saved!

The Masses Are the Real Heroes

Enthusiastically responding to the call of the Party branch, all the members of the medical section put down their ideas on how this huge tumour should be dealt with. They raised hundreds of questions. The Party branch consolidated these into "ten what-to-do's". The section's personnel was then divided into eight fighting groups, each responsible for separate tasks such as political work, the operation and anaesthetization. Even in offices, dormitories and kitchens, comrades discussed, studied and made experiments. They racked their

brains and exerted their every effort in order to solve the "ten what-to-do's".

How to encourage Chang Chiu-chu to have confidence in conquering her illness and to adopt an active attitude of close cooperation with the medical workers? Li Wei-chao, who had worked as a nurse for only a few months, firmly believed that by using Mao Tse-tung's thought one can overcome all difficulties. He and Chang Chiu-chu together studied Chairman Mao's works, recalled the bitterness of the people's sufferings in the old society and thought of the sweetness of their life in the new, and repudiated the crimes of the bourgeois class. Chang Chiu-chu saw that, just as on other fronts, Chairman Mao's proletarian revolutionary line that medical and health work must serve the people would defeat the counter-revolutionary revisionist line which served the interests of the few instead of the many. Her confidence in getting well was greatly strengthened.

Army surgeon Kao Chia-cheng, who had only had a course of three

Pictures on the left: Chang Chiu-chu before the tumour was removed. The army medical workers make another examination before the operation. Right: Comrades of the health section studied the incision problem on a model they made themselves.





During discussion in their Mao Tse-tung's thought study class, comrades of the health section resolved to follow Norman Bethune and serve the people wholly and entirely.

months' training in anaesthesiology, had never even heard of how anaesthetic should be administered in such a rare case, let alone doing it himself. Cherishing deep proletarian class feeling for the poor and lower-middle peasants, he worked for several days and nights studying the problem and poring over all the information he could find. After persistent effort, he prepared three anaesthetic plans. Still not satisfied, together with other comrades of the anaesthetic group he created an ingenious anaesthetic device for use during the operation.

The day set for the operation drew nearer and nearer. Solutions to the "ten what-to-do's" were found one by one. But the problem of the incision still remained and it occupied everyone's mind. What kind of incision would be least harmful to the abdominal tissue while allowing the tumour to be removed intact? Lying in bed late at night, health worker Feng Hsueh-ming still wrestled with this problem. Visions of the torments Chang Chiu-chu, his class sister, had suffered as a result of the counter-revolutionary revisionist line appeared before his eyes. Getting out of bed and putting on an overcoat, he bent over his desk, concentrating all his mind on how to solve this one remaining problem. He went over the incision

diagram again and again. Finally, with the collective efforts of the section's personnel, a diagram which they all thought would be ideal was worked out.

A hard struggle lasting more than twenty days and nights produced altogether some 120 concrete measures to solve the "ten what-to-do's". Thus, a plan which represented the wisdom of many revolutionary fighters was drawn up for the operation.

Fighting Under the Command of Mao Tse-tung's Thought

At 7:30 a.m. on March 23, all the members of the health section solemnly pledged in front of Chairman Mao's portrait: "We will follow your teaching, 'Heal the wounded, rescue the dying, practise revolutionary humanitarianism.' We will do everything possible to remove this giant tumour and enable the patient to recover so that she can live and work happily in the great epoch of Mao Tse-tung." Chang Chiu-chu herself recited Chairman Mao's quotation: "Be resolute, fear no sacrifice and surmount every difficulty to win victory." Her mind completely at ease, she lay calmly on the operating table.

The operation began. Just as expected, critical situations developed one after another. No more than

five minutes after the anaesthetic was given, Chang found it difficult to breathe. Her blood pressure fell, her heartbeat quickened and her face was bathed in cold sweat. The leader of the army unit of which the health section was a part immediately encouraged the medical workers with Chairman Mao's teaching: "What we need is an enthusiastic but calm state of mind and intense but orderly work." Soon they discovered the cause. Kao Chia-cheng made a quick decision and changed over to use the anaesthetic device which he and others had prepared. The patient's condition became normal again.

A new difficulty arose as soon as the abdomen was opened. The tumour was covered with a membrane. Was this the tumour's membrane or the peritoneum? They could not clearly judge at that moment. Guided by Chairman Mao's instruction, "Our duty is to hold ourselves responsible to the people. Every word, every act and every policy must conform to the people's interests . . .", they made up their minds to find out what the membrane was whatever the difficulties. Encouraging each other as they worked in close cooperation, they went ahead with great caution. Ultimately they found that the membrane belonged to the tumour which was situated in the retroperitoneal space. They there-

fore decided to perform the operation retroperitoneally.

The giant growth was exposed. Its surface was covered with a network of blood vessels and it adhered to the surrounding tissue. Scissors or scalpels were not used to separate the adhesions. Instead, the five members of the surgical team separated the adhesions bit by bit with small rolls of gauze held in clamps. Their every movement was controlled with extraordinary care.

The battle was a long and hard one. Over ten hours had ticked away. But everybody kept at their posts beside the operating table, not leaving it for a moment. Though thirsty and hungry, they forgot about drinking or eating. Suddenly, as they were separating the adhesions, the patient's blood pressure dropped. The surgeon in charge of the blood supply immediately gave her a pressure transfusion. One bottle followed another. Much blood had been used since the operation started and the 5,000 cc. which had been prepared in advance was almost all gone. Cadres and fighters, waiting outside the operation room to volunteer blood transfusions, now came forward and vied with each other in offering more. The life-giving blood from her class brothers flowed into Chang Chiu-chu's veins. Her blood pressure became normal. The battle to separate the adhesions went on.

At last the base of the tumour was revealed. This was the decisive stage in winning victory. If the two large blood vessels running underneath the base were ruptured during the separating process there would be a massive haemorrhage. At this most difficult and dangerous moment, when victory was in sight, the medical workers proceeded even more carefully. Che Li-yi, the head of the clinic, was responsible for separating the adhesions between the tumour and these two large blood vessels.

Che Li-yi, who had joined the P.L.A. when he was only thirteen, was an army surgeon brought up by Mao Tse-tung's thought. From the time of Chang Chiu-chu's admittance he had not known a single moment of calm in his mind. He thought of the war years of resistance against Japanese aggression
(Continued on p. 46)



"Dear Chairman Mao, it is you who have given me a second life!"

Chang Chiu-chu at work in the commune fields again after her quick recovery.





Armymen's Wives Run a Farm

Our Staff Reporter

At work in the fields.

TEN years ago during winter, sixty young women, wives of People's Liberation Army officers stationed in a big northeastern city, left their comfortable homes and moved to Eagle's Nest Mountain one hundred kilometres away. There, at the foot of the mountain, they settled down with their children and established a farm.

The women reclaimed 68 *mu* of poor, waterlogged land and cultivated 52 *mu* of other fields. In ten years they have delivered to the state 330,000 *jin* of grain and 2,050,000 *jin* of vegetables. Their best grain yield is 670 *jin* per *mu*, which is good considering the quality of the land. The horses they raise are brawny, the pigs fat and heavy. They have also dug wells, built houses and set up their own nurseries and kindergartens. Even more important, their active participation in labour has helped them overcome their sense of being in-

ferior to men, a mentality which was a vestige of the old society. They have proved the truth of what Chairman Mao said, "When women all over the country rise up, that will be the day of victory for the Chinese revolution."

The villagers nearby, regarding them with respect and affection, call them "Women Eighth Routers", for the Eighth Route Army, predecessor of the People's Liberation Army, was renowned for its revolutionary tradition of hard work and plain living.

Hard Beginning

Most of the "Women Eighth Routers" were around 20 years old when they first came to Eagle's Nest. On marrying, they had given up what they were doing as worker, peasant, student, teacher, actress or medical worker, settled down as army officers' wives and began to live lives which were leisurely and

comfortable. When the Big Leap Forward began in 1958, they soon felt that to live as dependents of their husbands was out of tune with the swift advance of the country's socialist construction. "We must join in building socialism, not just sit and enjoy it," they said. "We are partners of men of the people's army; we must not live as dependents of officers as in the old days." They determined to do as Chairman Mao teaches: "Unite and take part in production and political activity to improve the economic and political status of women." Their decision had the warm support and encouragement of the army Party committee and commanders as well as their husbands.

Their first homes below the mountain were huts hastily put together with frozen mud bricks. Tsui Hui-lan, who later became the farm director, said to the others:

"Building socialism calls for hard labour and great perseverance. We will press on in the face of all difficulties and overcome them." Talking together, they recalled the Red Army's 25,000-li Long March, how the men had to cross towering snow-clad mountains and treacherous marshlands to carry forward the revolution. Seen in this light, their own hardships seemed trivial.

Most of the young women came from working-class families that had suffered harsh exploitation and oppression in the old society. To kindle their revolutionary spirit so that they could better conquer hardship, their own Party branch carried out education in class struggle. At one meeting to recall past sufferings, Yuan Kuei-hsiang told her family history.

"I remember the Spring Festival when I was six," she said. "The landlord's family was having one feast after another, while we had nothing to put in our cooking pot. My mother, choking down her tears, sent my five-year-old sister to the landlord and sold her for 50

jin of mildewed barley. When the meal was cooked, nobody could swallow it. We all wept." The eyes of her listeners glistened with tears. Someone said, "In the old society we poor people were exploited cruelly. Now we hold political power in our hands and we are building socialism and supporting all the oppressed people and nations in the world. We must not let difficulties overwhelm us." Eighteen-year-old Peng Feng-yu declared, "We must strike roots here below Eagle's Nest Mountain and bury forever the old thinking of being dependent on our husbands."

Changes in Frog Pond

The women's first big task was to open up land for crops. To the south of where they lived was a low-lying tract of land about 70 mu in area. It was overgrown with waist-high weeds. Every year when the swollen mountain streams overflowed, the place became alive with frogs, hence its name. The women reclaimers dug deep and found underneath a thick layer



Tson Yu-ying (right), vice-director of the farm, and Lin Chin-hung study Chairman Mao's *Serve the People*, so important for remoulding their world outlook.

of fine, rich black soil. Already in their imagination they could see a stretch of fertile fields.

In the spirit of the Foolish Old Man who removed the mountains,* they began the transformation of the land by pulling up the weeds. These were so big and deep-rooted that often it took two people working together to get them out. As they pulled, they chanted work songs. Their hands and feet bled, but no one complained. Most of the people who lived nearby were full of warm praise, saying, "We must learn from these women. They work as hard and as well as the P.L.A. men." But a few made sneering remarks: "They don't know how to enjoy life. It's a lot of nonsense to try to grow crops there. They'll be eaten up by the frogs first!"

But the young wives ignored these remarks. They had only one thought in mind, "We are going to follow the road Chairman Mao points out — the road of self-reliance and hard work, of breaking away from old conventions and emancipating our minds."

They got up at dawn, saw their children off to the nursery and, singing revolutionary songs, march-

The army men's wives hold a criticism meeting to clear away the poison on restoring capitalism in the countryside which was spread by China's Khrushchev.



* An old Chinese fable quoted by Chairman Mao to show that by hard work and persistence in struggle all difficulties can be overcome.



The farm's militia at target practice.

ed to Frog Pond. They filled in the sunken places with the stones which they dug up. They used hammers, crowbars and picks to remove huge stones and tree stumps weighing as much as 100 jin. As time went on the blisters on their hands became calluses.

To prevent waterlogging, the women built a 1,300-metre-long dyke along the foothills and dug 13 drainage ditches. Some three feet deep, these totalled 4,300 metres in length. They did all this on rainy days, reserving the fine weather for work in the fields. When it was raining they could also see which way the water flowed and they dug the ditches to follow its course. The earth was very sticky and clung to their spades with each stroke. So they carried bits of scrap metal and used them continuously to scrape the mud off the blades.

The ditches were completed in 1959. The women then went to the nearby mines for ash which they mixed with the gluey soil to loosen it. By 1962 they had turned 68 mu of land in Frog Pond into good

fields. In nine years they have harvested five different grain crops on this piece of land and also brought in good harvests of tomatoes, potatoes and cucumbers every year.

Overcoming Inferiority Complex

The young wives ran into numerous difficulties because they lacked skills of many kinds. The farm's Party branch got them to study Chairman Mao's teaching, "Times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can too." It also publicized the stories of China's first woman locomotive driver, first woman tractor driver and first woman flier, and arranged for them to visit a women's coal-digging team in the nearby mines. Their officer-husbands, when they came home on leave, also gave them great help and encouragement. All this helped build up the women's confidence in mastering the necessary skills. Soon many of them became farm-tool repairers, masons, cart drivers and midwives.

Many skills they learned by trial and error. The ability to build a kang, or brick bed, is a necessity in this northern region. At first, the kang the women built collapsed after being used for only a short time. Some suggested engaging a mason for the job. But Yuan Kuei-hsiang replied, "Chairman Mao says, 'Do and then learn, for doing is itself learning.' Through our own actions we must fight the old view of looking down on women." She and Hu Yun-hsiu volunteered to learn to build kang. They went home and took their own kang apart and then put them together again. After seven attempts they finally learned to build a solid easy-to-heat kang. Then they went from home to home to do repairs or build new ones. Now in the winter when the families sleep on a warm kang they feel deeply grateful to these two "experts".

At first when driving teams of horses, the women used such soft, gentle tones that the horses paid practically no attention. Now quite a few of them can handle a team with ease. One day Yuan Kuei-hsiang and several others drove to the city to fetch chemical fertilizer. In every village and town people came out to watch, but Yuan Kuei-hsiang was not at all embarrassed. She flourished her whip and drove on. Someone at the roadside remarked, "Women driving a cart? You don't see that very often!" Yuan cracked her whip hard and, turning to the others, said laughing, "That was a demonstration of strength against the old views of looking down upon women. I was telling them women have joined in steering the wheels of time!"

A Revolutionary Crucible

Through working, studying and living together, the young women have cemented deep proletarian ties closer than those of blood sisters. They help one another politically as well as in daily life. Twenty-six-year-old Chen Shu-ping, who came to the farm in 1966, found this out quite soon. Before getting married, Chen was a medical worker and was used to wearing clean white coats and working in spotless clinics. When she first arrived at the farm she couldn't bear getting her hands dirty or

earing nightsoil. Walking barefoot in the slippery mud on rainy days was equally difficult for her. She once thought of leaving. The others came to her and helped and encouraged her. Farm director Tsui Hui-lan presented her with a most precious gift, a copy of *Quotations from Chairman Mao Tse-tung*, and described to her the many hardships they had had to overcome in starting the farm. More and more, Chen Shu-ping became concerned with doing her bit to build up the farm.

One day she had to go to the county town to make some purchases for the farm. While she was away she worried that her baby would cry and create a fuss. But when she got home she found that not only had the other mothers fed the baby but they had done her housework for her too. She saw in her comrades the "boundless sense of responsibility in his work" and the "boundless warm-heartedness towards all comrades and the people" which Chairman Mao described when he wrote *In Memory of Norman Bethune*. Chen Shu-ping never again worried about home when working. Instead she became concerned about the health of other children and would often spend her leisure hours looking after those who were ill.

Yuan Kuei-hsiang (front) and Hu Yun-hsiu repair a house.



Driving a team.

Not long ago, at the Mao Tse-tung's thought study class run by the farm, Chen Shu-ping said, "In the past I thought working in a city clinic was much cleaner than doing farm work. But now I know that cleanliness and dirtiness both have their class nature. No matter how clean one is in appearance, if he has selfish ideas, seeks comfort and luxury and is afraid of difficulties and hardships, then he has dirty thinking. On the other hand, doing farm work all day long here, which is part of the building of socialism, may look very dirty but you sisters here are utterly selfless and have high proletarian class consciousness so your thinking is much cleaner. I must learn from you all."

Once a visitor to the farm saw the daughter of stock raiser Chang Tsui-chen following her whatever work she did. So he asked the little girl, "What are you going to do when you grow up?"

"I am going to feed horses," the child answered seriously.

"What kind of successor are you going to be?"

"A revolutionary like Papa and Mama who will carry on the revolution to the end."

The little girl expressed the common wish of all the children at Eagle's Nest Mountain — to carry on, as their parents are doing, the glorious tradition of the Eighth Route Army from generation to generation.

Workers Fight for Chairman Mao's Revolutionary Line in the Labour Movement

— The story of the workers' struggle of Anyuan in the 1920s

HOW should we regard the workers' movement? Should we boldly arouse the worker-masses to rise in struggle—or should we stifle their enthusiasm and tie them hand and foot? Should we guide them onto the path of struggle for the seizure of political power—or should we push them down the futile path of pure economic struggles? In the history of the Chinese workers' movement, these vital questions have always brought a sharp struggle to the surface—a struggle between two lines, the proletarian revolutionary line of Chairman Mao and the Right opportunist line of China's Khrushchov. This can be seen very clearly in the history of the workers' movement in the Anyuan Coal Mines.

The Anyuan Coal Mines in Kiangsi province of east China is the home of the Chinese workers'

movement brought into being by Chairman Mao himself in the 1920s. For a long time China's Khrushchov had been tampering with history and styling himself as the "leader of the workers' movement" at Anyuan—although at the time he had been sent there only to help organize the workers. During the present proletarian cultural revolution, veteran workers at Anyuan, citing quantities of facts, exposed and denounced China's Khrushchov for pushing an out-and-out Right opportunist line during the three years (1922-25) that he was in Anyuan. The facts mercilessly revealed him as a faithful slave of the imperialists and the bureaucrat-comprador bourgeoisie.

The Hanyehping Company, of which the Anyuan mines were a part, was a bureaucrat-comprador enterprise founded in 1898 and

directly controlled first by the German and then by the Japanese imperialists. It was a stronghold from which foreign aggressors plundered China's resources, a hell in which 17,000 miners and railway workers of Anyuan slaved more than 14 hours a day, were yelled at and beaten daily, subsisted on mildewed rice and rotten vegetables, and had to live in rundown cage-like huts.

Wherever there is oppression, there is revolt.

After the Chinese Communist Party was founded in 1921, Chairman Mao was appointed secretary of the Hunan Area Party Committee (which included the district of Anyuan in neighbouring Kiangsi) and personally led the workers' movement in Anyuan. In autumn that year, Chairman Mao arrived on foot in Anyuan. He went down into the mines and

At a rally, proletarian revolutionaries of the Anyuan mines denounce the crimes China's Khrushchov committed in Anyuan.





Chairman Mao mobilizes the Anyuan workers.



Unmoved by bribes, workers persist in the struggle.



Acting on Chairman Mao's instructions, the workers strike.



Workers fight hand to hand with reactionary troops and police.

visited the workers in their huts to awaken their proletarian consciousness. Their sufferings, he told them, certainly were not "fate" or "destiny" but the result of the oppression and exploitation of the foreign imperialists and domestic capitalists. He helped them understand that so long as the workers organized, they could overthrow the exploiters and build a new world in which the working people were their own masters.

Arouse or Suppress the Masses?

Following Chairman Mao's teaching and leadership, the Anyuan workers organized rapidly. In May 1922, they formed their own Anyuan Railway and Mining Workers' Club. A branch of the Communist Party was set up to become the nucleus leading the

revolutionary struggles. In the following months, workers' movements surged ahead in other parts of the country. At Anyuan, the capitalist owner already owed the workers many months' back wages. In September he tried to close down the workers' club with the help of the reactionary county government. Furious, the workers agitated to down tools and refuse to work.

At this crucial juncture of the revolution, Chairman Mao again came to Anyuan. At a Party branch meeting he firmly supported the demands of the workers. He pointed out that the time was ripe for a strike and planned it in detail. He asked the workers to unite with the great majority of the masses and form an alliance with all who supported their struggle.

Into this excellent situation came China's Khrushchov. The moment he set foot in Anyuan he began working in opposition to Chairman Mao's decisions. He slandered the workers' club as "having no firm unity", a "fragile young shoot" in "an awkward predicament", incapable of organizing a strike. A general strike at that moment, he cried, would be "a dangerous risk".

But as Chairman Mao says: "Opportunists who want to stem the tide are to be found almost everywhere, but the tide can never be stemmed." In the early morning hours of September 14, 1922, the workers pulled the sirens loud and long: General strike! Instantly miners in the thousands, brandishing picks and axes, poured out of the mines and huts, shouting angrily, "We were beasts before; we will be human beings now!"



Anyuan workers follow Chairman Mao into the Ching kang Mountains.

Unable to check the strike, China's Khrushchov about-faced and assumed the air of a saviour. "Now you must listen to me. . . . Go back to your quarters and don't create disturbances. . . . Fellow workers should act in a more civilized way than usual." He ordered the workers' representatives to see to it that "order is maintained". He was, in fact, trying to narrow the workers' struggle down to limits within which the rule of the reactionaries would not be touched.

But the workers' struggle was just. They smashed through the restraints imposed on them by this opportunist line and carried on their struggle without turning back, as Chairman Mao instructed them. A reactionary Kiangsi warlord's troops were brought in. When they occupied the strikers' headquarters, several thousand workers charged into the place to fight hand to hand with the troops.

The frightened enemy fled through the back doors.

China's Khrushchov, who had always claimed to be a "workers' representative", "courageous from head to toe", in fact wrote to the company authorities requesting negotiations at the very beginning of the strike. Before he left for the talks, he told the workers, "I harbour no enmity against them. I am going there to mediate." This was actually a confession that he was no representative of the workers. True to form, he made a dirty deal with the capitalists and sold out the workers at the negotiation table. On September 16, he accepted the company's demands that "order be maintained" and that the boiler room for the electric motors and the ventilators for the mine shafts be protected. In league with another veteran opportunist, he crossed out four and changed five of the workers' 17-point demand.

On September 17, the workers broke through the cordon of guards and occupied the boiler room. They sent a warning to the capitalists: Accept our demands or we blow up the boiler room and flood the mines! The alarmed capitalists hastily accepted part of the demands; the five-day strike ended in victory. Chairman Mao's revolutionary line of boldly arousing the masses, daring to struggle and daring to win was correct.

Class Struggle or Capitulation?

Chairman Mao teaches: "The aim of every revolutionary struggle in the world is the seizure and consolidation of political power." After the successful strike, Chairman Mao again told the workers of Anyuan: Our aim is to overthrow the reactionaries and establish the working people's own political power.

On this key principle, China's Khrushchov had consistently op-

posed Chairman Mao's revolutionary line and pushed a Right opportunist line. In *Criticism of the Club's Past and Plans for Its Future*, a poisonous pamphlet he published in 1923, he wrote: "About the seizure of political power, . . . viewed under China's present circumstances, such an immature proletariat of course cannot realize it immediately." As chairman of the workers' club, he drew up its constitution, working in such points as: "The aim of the club is to foster friendly ties, cultivate upright conduct, give mutual help and work for common happiness" and "Foremen of the railway and mining bureaus are entitled to become special members of the club". With words having no relation to class or class struggle, he thus made it possible to sneak class enemies of all kinds into the club, politically and organizationally an out-and-out conciliation and capitulation to the bourgeois class.

In June 1923 the Anyuan workers launched a widespread struggle for wage increases. The harassed capitalists sent for China's Khrushchov to come and "mediate". In two weeks of "consultation", he approved a seven-point agreement betraying the workers' interests. It promised that "the club will do all it can to see that mining production is carried on" and agreed that workers "are not to go on strike and impede work on any uncalled-for excuse". Is not this the face of a true scab?

In July the same year, the mining authorities fired some bridge construction workers for an invalid reason. Firmly united, the workers fought the dismissal. China's Khrushchov viciously branded the rebelling workers as "bad elements" and expelled 140 of them from the club. Under his control, the workers' club became a tool helping the capitalists exercise bourgeois dictatorship over the workers.

Marx said, "**Capital comes dripping from head to foot, from every pore, with blood and dirt.**" This is no less true of the exploitation and oppression which imperialism, feudalism and bureaucrat-capitalism imposed on the Anyuan workers than it is of the exploitation and oppression they impose on all

colonial and semi-colonial peoples. Yet China's Khrushchov baldly defended such exploitation and oppression in his "Save and Protect the Hanyehping Company", written in 1924, in which he wrote: "The survival of the Hanyehping Company actually concerns the livelihood of more than a million people. Its survival will guarantee the secure livelihood of this million people so that they will not turn into wanderers and bandits."

In the same year, he presented the capitalists with "Proposals for Improving the Pinghsiang Coal Mines", which included the Anyuan mines, advising them to "strengthen their supervision" over the workers, counselling them to get more work out of the already overworked miners by tempting them with bonuses. On the other hand, he urged the workers to foster "a public spirit for protecting the industry", to obey the foremen's "proper direction" and to "abide strictly to discipline". To see that this was done, he himself took club officials with him to "take turns inspecting the day and night shifts". The workers at once opposed this treachery.

Once, behaving like a foreman, China's Khrushchov went to the mine entrance to stop the workers from quitting early. The miners were furious. Later he described this incident: "I told the workers not to go too far. They wanted to hit me, said that I had been bought by the capitalists. I was so exasperated that I shed tears of anger." What better proof could there be that he was a miserable scab!

Political Struggle or Economic Struggle?

As chairman of the workers' club, China's Khrushchov spared no effort to make it an experimental ground for counter-revolutionary economism, i.e., the use of money, bonuses, welfare benefits, etc., to lure the workers away from political struggle. He spent the workers' money freely on an imposing club building, schools, libraries, consumers' cooperatives, drama groups and even football and basketball teams. The Anyuan Workers' Club became a welfare organization purely economic in nature.

Chairman Mao says: "**Education should be conducted among comrades in trade unions and among the masses of workers to enable them to understand that they should not see merely the immediate and partial interests of the working class while forgetting its broad, long-range interests.**"

But China's Khrushchov was trying to make workers believe that they could be free of exploitation and win emancipation and happiness by peaceful means, by seeking welfare benefits, without carrying out revolutionary struggle to seize political power. This was nothing but the revisionists' false theory of "peaceful transition".

Even as China's Khrushchov was trying to paint a picture of peace, the capitalists were sharpening their swords. Then in September 1925, the comprador-capitalists brought in the troops of the Hunan and Kiangsi warlords and in a surprise attack sealed the workers' club. The club, with all its attention centred on economism, was caught entirely unprepared. Many revolutionary cadres and workers were arrested or shot. Some 6,000 were expelled from the mines and driven out of Anyuan under guard. Within days, the welfare concerns run by China's Khrushchov were reduced to zero. This tragic "September Incident" was the inevitable outcome of the counter-revolutionary revisionist line with which China's Khrushchov opposed Chairman Mao's proletarian revolutionary line.

This lesson in blood showed the Anyuan workers more clearly than ever that Chairman Mao, the great teacher, had been wise and correct. On August 7, 1927, the Chinese Communist Party held a meeting where decisions were taken to launch the Autumn Harvest Uprising. Chairman Mao came once again to the Anyuan workers to mobilize them. The workers responded eagerly and eventually became one of the main forces in the uprising. They followed Chairman Mao into the Ching Kang Mountains and helped build China's first revolutionary base, taking the first step on the road to seizing political power by armed struggle, a road that was to lead the Chinese revolution to final victory.



Each day, Peking's Chaanei Market supplies fresh vegetables in great variety and quantity to the people of the district.



The park counter at Chaanei.

Flourishing Food Markets

WALKING into the Hsitan Market in Peking's western district, people are immediately attracted by the great amount and variety of the foodstuffs on sale. Multicoloured vegetables are piled neatly on stands — shining red tomatoes, emerald-green string beans, dark green peppers, purple eggplants, and cabbages, spring onions, garlic and all sorts of squash. Fresh pork, beef and mutton and dressed chickens and ducks are lined up in rows. Eggs, fish and other marine and fresh water products are available in great quantities. Pickles, dried vegetables and condiments are supplied in very many varieties to satisfy different tastes.

Ocupying 1,300 square metres of floor space, the market is open 12 hours a day, from 7:30 in the morning. It serves 16,000 customers on an average day and more than 20,000 on Sundays and holidays. Housewives, workers and cadres, carrying bamboo baskets or plastic mesh bags, come and go in a continuous throng.

The Hsitan Market epitomizes the thriving state of the Peking food markets during the great proletarian cultural revolution. In 1968, the city's big markets offered more than 100 different vegetables. People hardly noticed the off season at the beginning of the year as they could still choose from some 40 varieties.

Today, as has been the case all through the last two years, fresh pork, beef and mutton are plentiful. The quantity of pork both on the market and in storage in Peking has surpassed the previous highest levels. Over the past few years there has been a constant supply of eggs. This year even fruit shops, street vegetable stalls and vegetable carts which travel the city's lanes have begun selling

them. Fish, prawns and other marine products come in a steady stream from the fish-producing areas. In summer, huge quantities of yellow croakers from the fishing grounds of Shanghai and Ningpo are carried directly to the capital in refrigerated railway wagons. Live fish from reservoirs on Peking's outskirts are sent to the markets by special truck. The people are very pleased to have fish so fresh and they say so.

Powerful Support

In food markets in town and country throughout the land, as in Peking, the situation with regard to the supply of non-staples has been excellent during the last two years. This is because the cultural revolution has promoted continuous increases in agricultural output. Last year's all-round record harvests in particular led to new and fairly substantial increases in the production of all non-staple foods as well as of grain and industrial crops. This provided a rich material base from which to supply the market.

Compared with 1965, the year before the great proletarian cultural revolution, there was in 1966 a 10 per cent increase in the country's pig population and a 4 per cent increase in egg production. In 1967, similar increases were recorded over 1966. The rate of increase in the supply of vegetables was even higher. In the big cities of Peking, Shanghai and Tientsin, for example, the daily vegetable supply for each person in 1967 was 20 per cent higher than in 1966.

The Decision of the Central Committee of the Chinese Communist Party Concerning the Great Proletarian Cultural Revolution, formulated under the personal guidance of our great leader Chairman Mao, states: "The great proletarian cultural revolution is a

powerful motive force for the development of the social productive forces in our country." The situation in food markets throughout the country is eloquent proof of the correctness of this statement.

Wholehearted Service to the People

In our country the food markets are a component part of the entire socialist market. All the foodstuffs produced by the people's communes and enterprises of light industry are purchased by the state foodstuffs company and then brought to the people through its supply network.

The state food shops have been set up according to Chairman Mao's teaching, "Serve the people wholeheartedly", and the principle of guaranteeing supplies and meeting the convenience of the buyers. Big shops selling many different kinds of food, or specializing in one kind, are located in the main streets of every city. Middle-sized and smaller shops which also maintain numerous supply points are found in the smaller streets and lanes and among the new housing blocks. Together, all these form the supply network.

In Peking, for instance, there are more than 500 meat shops and more than 1,000 vegetable shops scattered through the residential areas. In the north, south, east and west of the city there are four large food markets, each with its own staff of 200 to 300 people. The Hsitan Market is one of them. When summer comes, up to a thousand temporary vegetable stalls with mat shelters against the sun and rain are set up along the city's streets. More than 3,000 grocery carts ply the lanes all the year round. Thus residents can buy fresh vegetables at their own doors for the same prices as at the markets.

The people who serve the customers, the wholesale buyers and members of the shop revolutionary committees set up during the great cultural revolution, are government workers receiving wages. Like the workers in other jobs, they creatively study and apply Mao Tse-tung's thought. Before starting every morning and just before going home each evening, they study Chairman Mao's works together, using them to guide their actions and to assess what they have done during the day. The revolutionary workers say proudly, "We commercial workers will be servants serving the people wholeheartedly, propagandists spreading Mao Tse-tung's thought and fighters defending Chairman Mao's revolutionary line. . . . We will do a better job in purchasing, supplying the market and serving the customers. Each at his own post, we will win new merits in seizing all-round victory in the great proletarian cultural revolution."



Combinations of meat and vegetables cut and ready to be cooked as special dishes.

An entirely new type of relationship exists — that between comrades in a socialist society. The shop staff regard the needs of the customers as their own. In many families in socialist new China,

both husband and wife work. They are so busy in socialist revolution and socialist construction that every second is precious, and they want to get what they need as soon as they enter a shop. So that the shop assistants can serve their comrades the customers as quickly as possible, they practise adding up accounts and wrapping food. Foregoing their rest time, they make up packages of one *jin* (a *jin*=0.5 kg.), half a *jin*, 1/5 *jin* and 1/10 *jin*, or small packages costing 10 *fen* or less (100 *fen*=1 yuan). In this way, the buyer gets what he wants in a matter of seconds. A number of big and medium-sized markets provide meat already cut into slices, small cubes or shreds together with cut vegetables, ready to be cooked as special dishes. Meat is also provided finely minced, ready for making dumplings.

Superiority of the Socialist System

All commodities in new China are sold at prices fixed by the state. Retail food prices have been stabilized at a low level for many years. For instance, the per-kilogram price of first-grade pork is 1.90 yuan, of first-grade beef 1.50 yuan, of fresh eggs 1.40 yuan in season and 1.80 yuan out of season. Tomatoes, Chinese cabbages, turnips and other vegetables sell at

Huge quantities of fresh tomatoes at a street vegetable stall.



4 or 5 fen a kilogram when they are plentiful.

The fundamental reason for the year-round full supply and stabilized low prices for eggs and vegetables, the production of which is seasonal, lies in the superiority of the planned economy of socialism. The people's communes and light industry organize their production of non-staple foods in the light of the state plan and in accordance with the needs of the market. In doing so they pay attention to evening out variations in supply due to the change of seasons. For example, they plan the planting of different kinds of vegetables to ensure that there is abundance and variety throughout the year. In winter, vegetables are grown in hothouses.

Another fundamental difference between socialist and capitalist trade is that the aim of the former is to serve the interests of the people whereas the aim of the latter is to make profits. When certain food items are plentiful, large quantities are stored to guarantee the supply of the people's needs out of season. When there is a special demand, items are shipped from distant places. Though this increases the cost, the price stays the same. Losses arising from this are borne by the state because in socialist China it is state policy to ensure that the people can satisfy their daily needs at low prices.

Quality is absolutely guaranteed at all times. Shops big and small have cold-storage equipment. All meat is strictly inspected at several

stages: that of purchase, slaughter and when it goes out to the shops. Though eggs are inspected many times before distribution, they are tested again with a lamp at the counter before being sold.

There is a sharp contrast between socialist and capitalist commerce. The former has for its starting point the interests of the people, serves them wholeheartedly and guarantees the supply of their daily needs. The latter cheats and exploits the people for the sake of high profits. Because of this fundamental difference, staff members of food shops, just as staff members in other state commercial and service trades in socialist China, enjoy the respect of the broad masses.

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true daughter of the revolution, holding high the red lantern, comes alive for the listeners.

The piano music *The Red Lantern* with Peking Opera singing has successfully created the images of proletarian heroes and combined revolutionary realism and revolutionary romanticism and possesses outstanding characteristics of our time and a distinct national style. It has achieved the unity of revolutionary political content and fine artistic form. Sweeping aside foreign bourgeois idols and decadent bourgeois music, it is opening up a new age in which piano music will create images of proletarian heroes.

Broad Prospects

The success of the piano music *The Red Lantern* with Peking Opera singing proves the wisdom and correctness of Chairman Mao's policies: "Make the past serve the present and foreign things serve China" and "Let a hundred flowers blossom; weed through the old to bring forth the new". To make foreign things serve China means

to critically assimilate the good things in foreign arts and make them serve socialist China. To weed through the old to bring forth the new means to throw out all that is feudal and bourgeois and bring forth the socialist new — new socialist content and national style loved by the masses of the Chinese people.

As pointed out in *The Communist Manifesto*: "The Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas." Since foreign traditional arts extol mostly the outworn feudal and bourgeois ideas, there is nothing new that can be brought forth from them. But some of the fine foreign artistic forms have merit and can be assimilated critically to serve socialism today.

In developing our new socialist literature and art, we must critically assimilate and take over fine foreign forms. It is wrong to repudiate all foreign artistic forms. On the other hand, it is also wrong to blindly worship and accept these forms wholesale. To make foreign artistic forms express new socialist content and be accepted by

the Chinese people, they must undergo reform.

The piano music *The Red Lantern* with Peking Opera singing has critically selected and developed important piano techniques to express the revolutionary content of the Peking Opera *The Red Lantern* and to play popular traditional opera music. This kind of reform, which follows Mao Tse-tung's thinking on literature and art, enables the piano to take the great road of serving the workers, peasants and soldiers, proletarian politics and socialism. It also opens up a broad future for the revolutionization of other western musical instruments and symphonic music.

The combining of piano music and Peking Opera both preserves the basic characteristics of the singing and the percussion music of Peking Opera and demonstrates fully the piano's specialities of wide range of tones, sweeping effect and rich power of expression. This combination has opened up broad prospects for richer musical accompaniment for the Chinese opera, and will enable the latter to better reflect socialism and better create the heroic images of workers, peasants and soldiers.

Stories of Friendship Between China and Africa

THOUGH separated by mountain ranges and wide oceans, the people of China and Africa have always supported each other in the common struggle against imperialism. Today, Chinese technicians are helping some African countries build independent national economies which rely on their own people and resources. Here are several stories showing the close ties which have been cemented between the Chinese workers and their African brothers through their common labour.

On a Tea Plantation in Guinea

The Macenta Tea Factory is Guinea's first. Large, mechanized and processing only the tea grown on its base, it was completed on February 22 this year. Known as "The Pearl of Macenta", it is producing black and green tea not only for domestic needs but for export.

Drinking Macenta tea, people say, "When we drink tea, we must think of the tea-growers. It is all due to the Chinese technicians sent by the great leader Chairman Mao."

The Chinese technicians worked in Guinea nearly four years, always keeping uppermost in their minds Chairman Mao's teaching, "Be resolute, fear no sacrifice and surmount every difficulty to win victory." Labouring hard side by side with Guinean workers, they opened up a large area of savannah which had slumbered for ages. For three years and ten months they braved the dry season winds and the monsoon rains, getting up early and going to bed late, working the soil, putting in tea plants, spreading fertilizer and tending the new plants carefully. Fulfilling their tasks two months ahead of schedule, they turned a big area of wilderness into a rippling green sea of tea leaves.

Moving stories of the people's care and concern for each other are still told on the Macenta tea plantation.

Chinese technician Wang Teh-sui was assigned to train a young Guinean apprentice called Sou Amadou. When sores which broke out on Amadou's body became so painful that he could not work well, Wang Teh-sui looked after him with warm proletarian class feeling. Every day he washed the sores carefully with saline water and applied medicine. Under his care, Amadou's sores healed in two weeks.

One day Chinese technician Tai Chih-ta found that a fellow Guinean worker, Niaukey, did not come to work. During the rest break he hurried to the man's home and found him in very serious condition from acute gastric enteritis, with vomiting and severe diarrhoea. Tai Chih-ta immediately got a car, brought him to his own room and called a Chinese doctor. His brother Guinean soon recovered. Some time later, Tai Chih-ta himself fell ill. Every day until he was well many Guinean friends came to see him.

The Chinese friends often mended and patched the Guinean workers' worn or torn clothes. When Guinean women picked tea in the early mornings, their clothes would get wet from the heavy dew. The Chinese technicians made them waterproof aprons out of plastic fertilizer bags.

The Guinean workers were genuinely moved by the deep proletarian class feeling of their Chinese comrades. One man, a foundry worker, named his child after a Chinese comrade as a symbol of the friendship between the peoples of China and Guinea.

He Lives in the Hearts of the Tanzanian People

Chinese hydraulic engineer Chang Min-tsai, who died at his post in Tanzania, will live long in the hearts of the Tanzanian people. Tanzanians frequently visit his grave to pay tribute to him.

Last October 4, Chang Min-tsai, who was helping Tanzania design

the Kidunda water conservation project, was stung by a swarm of poisonous wasps. Tanzanian and Chinese doctors and medical personnel worked in close cooperation round the clock for four days and nights to save his life. The Tanzanian Ministry of Health and the hospital did everything possible, providing all available facilities and medical supplies.

But the stings proved fatal and Chang Min-tsai died. A Tanzanian representative from the Kidunda water conservation project rushed 200 kilometres to Dar-es-Salaam to attend the funeral. On the day of the funeral, a very long procession passed through the streets of the capital. It included government ministers and many who had never known Chang Min-tsai. Comrade Chang was interred in an African cemetery, and Tanzanians regard this as a symbol of the profound friendship between the two peoples.

After Chang Min-tsai died, Tanzanian friends redoubled their concern for the safety of their Chinese comrades. One day several Chinese engineers and technicians arrived at a coconut grove to survey for a construction project. They saw a Tanzanian peasant whom they did not know lingering near a mango tree, waving to them not to come near it. Later they learned that there was a big nest of wasps hanging in the tree and that the peasant had posted himself there to warn every Chinese who passed by.

One day a Tanzanian called Haji who worked with the Chinese discovered a nest of wasps in an old wooden crate next to an agricultural machinery shed. Though he warned his Chinese friends, he still felt uneasy, so he burned the nest with gasoline.

Chinese Rice and Tobacco Adapted to Somalia

Under the colonialists, Somalia always had to import rice and cig-

arettes. Plundering the country for nearly a century, the colonialists covered their rapacious motives by saying, "You lose more than you gain by planting rice in Somalia" and "Tobacco grown in Somalia doesn't even light."

In June 1966, five Chinese agro-technicians arrived to help the Somali people set up an experimental station for the cultivation of rice and tobacco. In three months they travelled 6,000 kilometres surveying the main agricultural areas in east Somalia. Their conclusion: Somalia has excellent conditions not only for growing rice and tobacco but for the development of many types of agriculture. Both soil and climate are suitable for crops throughout the year.

Chinese and Somali technicians jointly chose a wild thorny tract as the location for experimentation. Since there was no open spot for sowing seedlings, they sowed the seed rice in two wooden boxes filled with earth. Then, shovelful by shovelful, they opened up 600 square metres of paddy land for rice and 300 square metres for tobacco. For many days there was no rain and they fetched water for irrigating the paddies from the Shibeli River 300 metres away. The hard and painstaking work of the Somali and Chinese comrades finally produced good results. The yield of rice was high and the tobacco leaves were bigger than palm-leaf fans.

Thanks to the close cooperation and common efforts of the Somali workers and the Chinese technicians, the experiment yielded even better results in the latter half of last year. The yield of rice was over three times that produced by the American station which had been experimenting in Somalia for years. The good tobacco harvest disproved the U.S. and British colonialists' lie that Somali tobacco did not light.

After two seasons of experiments, the fine strains of Chinese rice and tobacco have adapted well to Somali conditions. The experimental station's growing prosperity caused a Somali technician to say proudly, "Our station is the best in all Somalia."

OCTOBER 1968



Chinese specialists and Guinean workers study the growth of tea on the Macenta plantation.



Tanzanians attend the funeral of Chang Min-tsai, who died at his job in their country.

A Chinese specialist (right) and a Somali worker do a job together.



(Continued from p. 31)

and those of liberation. At that time he had been very young. It was none other than poor and lower-middle peasants, people like the patient, who had led a donkey for him to ride when the army was on the march. It was also they who acted as stretcher-bearers, made shoes for the soldiers and supported them in their advance from victory to victory. For years the people's army had fought, braving death. Had not their purpose been the people's liberation?

Now, to save his class sister, Che Li-yi undertook the most difficult task. How stirred he was! He concentrated all the courage and wisdom given him by Chairman Mao on his work. Having successfully separated the two large blood vessels, he then cut and ligated or sutured the small branch blood vessels supplying the tumour.

The last small blood vessel was ligated at 7:30 p.m. The huge growth was removed. It weighed 45 kilograms.

Thanks to Chairman Mao

The cadres and fighters waiting outside the operating room were overjoyed at the good news. The whole camp resounded with cheers of "Long live Chairman Mao! Long live the victory of Chairman Mao's revolutionary line!"

At one o'clock next morning, Chang Chiu-ehu came to. She burst into tears the moment she felt her abdomen, now its normal size. Staring at Chairman Mao's portrait on the wall, she said softly, "Long live Chairman Mao! Long, long live Chairman Mao!" Her husband and children were greatly moved. Again and again, they wished Chairman Mao a long long life.

On the sixth day after the operation, the stitches on the 95-cm.-long incision (including an auxiliary incision) were removed. On the eighth day Chang Chiu-ehu began to walk around. Now, recovered, she once more happily carries out her ordinary work as a commune member. Cherishing boundless gratitude to Chairman Mao, she often says: "It is our beloved Chairman Mao who has given me a second life!"

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FOREIGN LANGUAGES PRESS, Peking

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New Record in Unloading Big Freighter

A FOREIGN FREIGHTER, the *Pentas*, arrived in Shanghai with a cargo of 34,000 tons at the end of May this year. "How long will it take you to unload?" the captain asked the dock workers of the second loading area.

"Less than seven days," they replied.

Astonished, the captain shook his head: "Impossible! Impossible! It takes at least six days in the most up-to-date ports in Europe." He failed to understand the boundless creative power of the Chinese workers who have been tempered in the great proletarian cultural revolution.

"It takes six days in Europe? We'll do it in five!" came the even more emphatic response from the workers.

Preparations for a strenuous battle began. The Revolutionary Committee of the second loading area called a mobilization meeting. The revolutionary masses of the whole area saw this battle not only as a fight to unload a ship quickly, but also as a political struggle to refute the slanders put out by the imperialists, modern revisionists and reactionaries of all shades that our proletarian cultural revolution had played havoc with production. Full of enthusiasm, the workers raised their fists and declared that they would unload the freighter in the shortest possible time to strike a blow for Chairman Mao and for the great proletarian cultural revolution.

The Revolutionary Committee led the staff and workers to creatively study and apply Chairman Mao's great teaching of despising the enemy strategically yet taking them seriously tactically. As a result they considered the entire un-



Shanghai dockers study quotations from Chairman Mao before their shift starts.



Cargo being unloaded by the revolutionary workers of the second loading area on Shanghai's docks.

loading and the time as their strategic task which they could certainly do but also recognized that they should plan each move carefully and not underestimate the difficulties. They first of all made a careful study of their task. This was the freighter's first call at Shanghai and the workers were not familiar with vessels of its particular type. The unloading of such a big cargo was also something unusual and they were not sure how to plan the work. To get a better understanding of the situation, some workers boarded the *Pentas* before she actually docked. This enabled them to get a first-hand look at the ship and its cargo and to make over-all arrangements. Thus the time taken up in preparations to unload was

shortened from the usual three hours to one.

Time means victory. The *Pentas* has a greater draught than most freighters and the normal practice would have been to lighten the ship by unloading a part of the cargo on to barges off Woosung at the mouth of the Whangpoo River or in the middle of the Whangpoo itself in order to keep the vessel from touching bottom at low tide. But this would take quite a long time. What should they do? The Revolutionary Committee turned to the dockers. The latter made a detailed study of the tides and, cooperating closely with the river pilots, used this knowledge to dock the ship in time to unload part of the cargo before the

tide ebbed. In this way more time was saved.

The port was brightly lit. With unflagging energy, the dockers seized every minute. Veteran workers, when their time to rest came, stood by three days and three nights throughout the unloading, ready to help if necessary. Retired dockers came to offer a hand. The wharf tractor drivers had to be pushed out of their seats by the drivers of the next shift. The public security personnel and cadres of government institutions nearby took part too, preparing drinks for the workers.

When the battle was at its height, the oil line of an elevator got blocked. Should they stop to clear the blockage in the ordinary way? No! To ensure uninterrupted operation, a leader and a fighter of the Workers' Revolutionary Rebel Brigade of the repair section sucked the filthy waste out of the pipe with their mouths.

The dockers broke shift records again and again — first 18,000 sacks, then 20,000 and finally 25,970. This outstripped the former highest total of 11,400. These workers who had performed miracles declared foreefully: "We doek workers have high aspirations. The *Pentas* counts as nothing to us. We do everything for Chairman Mao, and are determined to fight against imperialism and revisionism right to the very end!"

At one o'clock in the morning on June 4, the good news spread throughout the docks. The workers had unloaded the 34,000 tons in 3 days 4 hours 40 minutes, setting a new record. They had not only eut the planned time by 1 day 19 hours 20 minutes but had also left "the advanced European level" far behind. The revolutionary dockers of the second loading area joyfully hailed this triumphant achievement of the great proletarian cultural revolution.

Some of the crew on the *Pentas* gave the thumbs-up sign and said: "Now we really see for ourselves the revolutionary spirit of the Chinese workers educated by Mao Tse-tung's thought." Facing Chairman Mao's portrait, they shouted in Chinese, "Long live Mao Tse-tung! Long live Mao Tse-tung!"

OUR POSTBAG

Armed with Mao Tse-tung's Thought

The Chinese people have armed themselves with Mao Tse-tung's thought and applied it in their work and thinking. They have faith in the dialectical materialism of our era. Chairman Mao has set up a series of policies and correct tactics for the Chinese revolution and for the revolutionary experience of the world's people. Mao Tse-tung's thought is the Marxist-Leninist thought of our era and a weapon in fighting revisionism and dogmatism. In order to make ourselves strong builders with complete mastery of Mao Tse-tung's thought, we hope that Chairman Mao will continue to give us his great and vivid thinking. Our great leader Chairman Mao has taught us that the victories of the Asian, African and Latin American people in their struggle against imperialism have won enthusiastic sympathy the world over and have given warm support to all who fight against imperialism and colonialism.

The greatest and main support you can give the world's people is to arm them with the invincible thinking of Mao Tse-tung.

M. H. MUKTARI

Aden, Southern Yemen

A New Art to Serve the Proletarian Cause

I appreciated receiving the supplement *Rent Collection Courtyard*. These pictures are very striking and stand as a new proletarian triumph in the denunciation of tyrants. Chairman Mao is right when he says that ideological revolution comes first and that, afterwards, this will create a new art to serve the proletarian cause. These expressive figures attain their aim adroitly and at the right time. No doubt they will inspire a legion of artists who, like a powerful accusing hurricane, will put the bourgeoisie in such a hysterical panic that they will not be able to sleep again until they die.

NICOLAS GONZALO ARCOS

Santiago, Chile

The People's Army

I am interested in the article "A Brilliant Example for the Liberation Struggle", since it shows me how a people relying on their own strength and making use of the tactics of invincible people's war defeated hundreds of thousands of the pirate hordes of fascism,

the most ferocious imperialism. U. S. imperialism.

"When Chairman Mao Gives the Signal, We Advance" is the article which has drawn my attention the most, for in reading I have understood how faithful the People's Liberation Army is to Chairman Mao and to his proletarian revolutionary line.

CHERIF IBRAHIMA

Kindia, Guinea

Spirit of Internationalism

I am an Arab youth. I love the revolutionary people of China. I like to see the great achievements of your people in agriculture, industry and science. The vast and speedy development of your country is amazing.

It is my ardent desire to see your revolutionary Red Guards, the socialist revolutionary youth, who have strengthened the socialist system in the People's Republic of China and are guarding it, who stand resolutely against the plots of the enemies of peace and the enemies of the peoples, the Anglo-American imperialists and their servile running dog, Israel.

I have great confidence in the sincerity of your spirit of internationalism and am convinced of the genuineness of your offer of friendship to the Arab people.

M. H. JONDI

Noms, Syria

About Nien Ssu-wang

The story about Nien Ssu-wang (a People's Liberation Army hero introduced in our December 1967 issue — *Ed.*) I like very much. It is real, not just fiction, and therefore brings the Chinese people close to us who live in the capitalist world. It is good to read about the success of revolutionary education in China, bringing forward such fine heroes as Nien Ssu-wang and others.

ASA HALLSTROM

Pontonjargatan, Sweden

I liked the article on Nien Ssu-wang — it was such a good story of the young people of China and their love for your great leader Chairman Mao Tse-tung. I look on Chairman Mao as my leader too. If everybody in the world studies the works and thought of Chairman Mao, the world would become a good place to live in.

I am glad that Nien Ssu-wang is better, as he looks a picture of health on the front page of your December issue.

GERALD TRIGG

London, England

CHINA RECONSTRUCTS



